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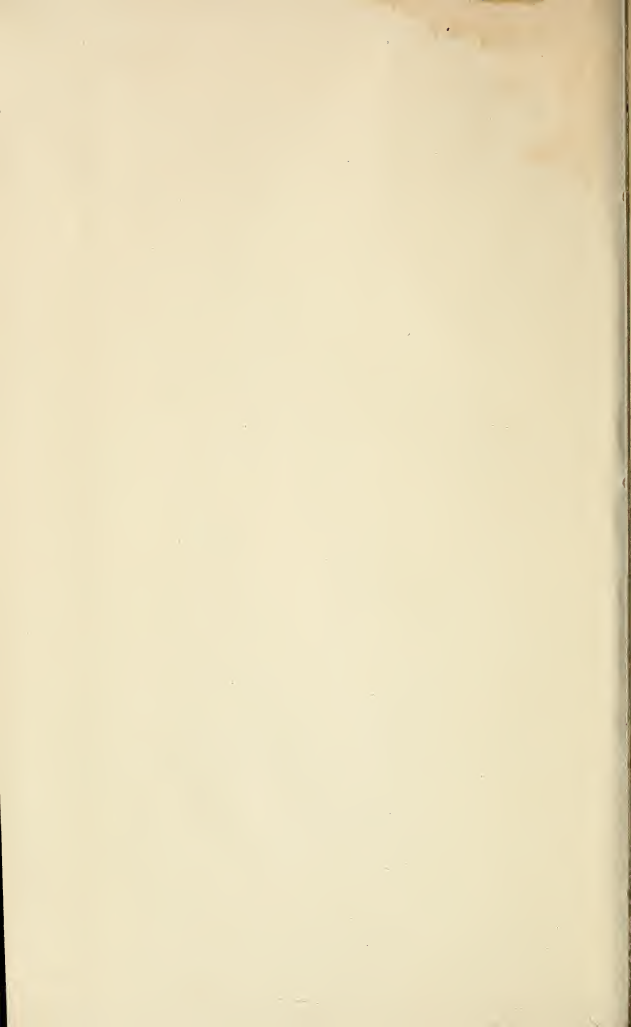
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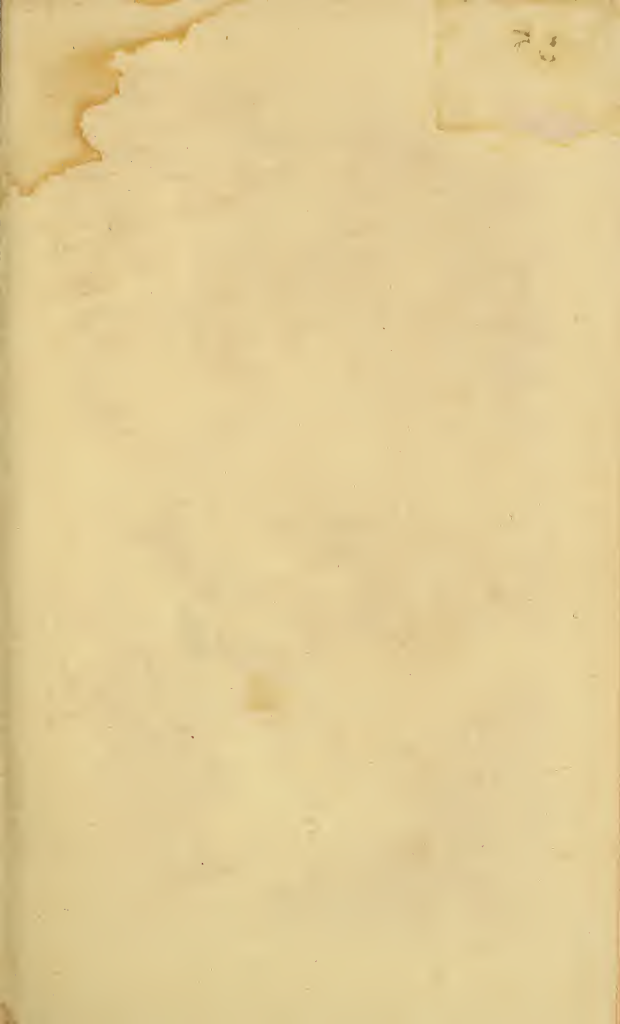
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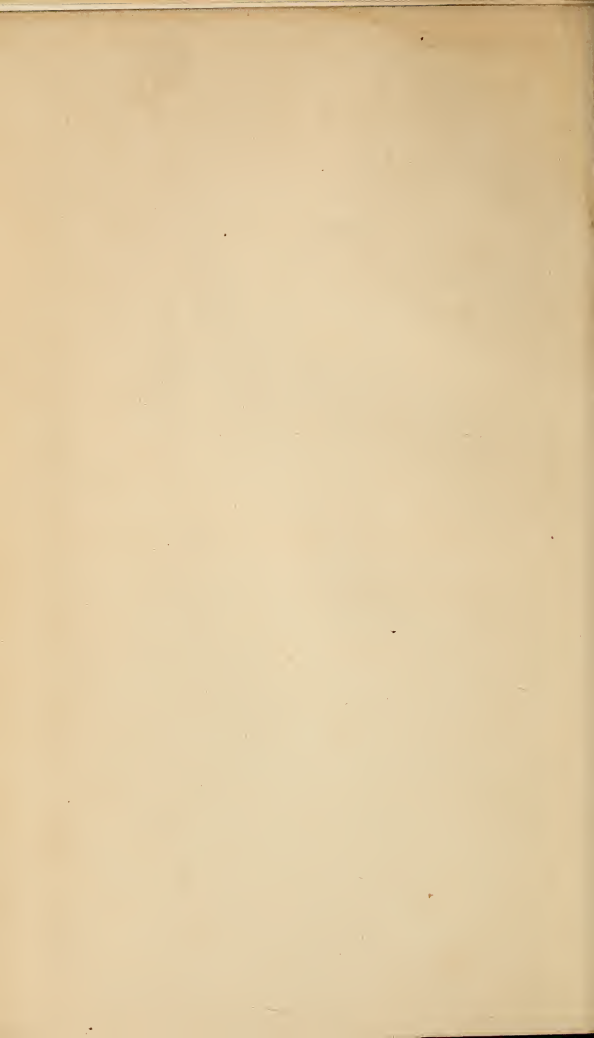








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NEW SERIES, No. 64.

THE
ANNUAL MONITOR

FOR 1906,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1905.

LONDON :

SOLD BY HEADLEY BROS., 14, BISHOPSGATE WITHOUT ;

ALSO BY

WILLIAM SESSIONS, 30, CONEY STREET, YORK ;

AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

1905.

HEADLEY BROTHERS,
PRINTERS,
LONDON ; AND ASHFORD, KENT.

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News - gift.
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PREFACE.

THE ANNUAL MONITOR is fast approaching its centenary ; whether it will attain to it appears more and more doubtful as year by year its circulation diminishes. Perhaps never before was it so true that “of making many books there is no end” ; and literature such as that furnished by these pages is not much in favour with the rising generation, so that as older subscribers pass away but few come forward to take their places. Yet the little annual has filled a place of usefulness or it would not be so appreciated by many of its readers, and that it has been and still is so its present Editor has often been assured. In early issues, beginning in 1813, its aim was to provide a small memorandum book with a very partial obituary and a very few memorial notices, sufficient to induce thoughtfulness in its possessors as to

the uncertainty of life, and to furnish by examples an incentive to Christian living. Now it aims at giving a complete obituary of Friends in Great Britain and Ireland and a fuller supply of memoirs. The objection has sometimes been made that some of these notices are partial and one-sided. It could scarcely be otherwise when it is remembered that in almost all cases, none but near connections of the deceased are capable of drawing them up. And it is the brighter aspects of Christian lives that deserve to be held up as examples that are worth the endeavour to follow, and not their mistakes and failings. Some very bright examples are pourtrayed in our pages this year. May the perusal raise in many hearts a desire to imitate these in a like faithful devotedness to the same dear Master.

W. ROBINSON.

Weston-super-Mare,

12mo., 1905.

List of Memoirs.

CAROLINE BAILEY.

MARGARET BARCLAY.

JANE BASTIN.

FRANCES A. BUDGE.

RACHEL M. CLARK.

MARY W. DAVIS.

MARGARET FELLOWS.

DYKES A. FOX.

HENRY GLAISYER.

H. ERNEST GRACE.

GEORGE GRUBB.

THOMAS E. GRUBB.

JAMES HARRISON.

MARTIN LIDBETTER.

WILLIAM PUMPHREY.

JOHN W. ROWNTREE.

JOSEPH SMITH.

THACKWELL SMITH.

MARGARET TANNER.

JOHN H. THORP.

ALICE M. WARING.

ROBERT WILSON.

EDITH YOEUELL.

TABLE

Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland during the years 1902-03, 1903-04, and 1904-05.

AGE.	YEAR 1902-03.			YEAR 1903-04.			YEAR 1904-05.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	3	6	9	3	3	6	4	3	7
Under 5 years	7	7	14	3	8	11	6	6	12
From 5 to 10 years...	1	1	2	2	0	2	0	1	1
" 10 to 15 "	1	1	2	2	0	2	0	0	0
" 15 to 20 "	1	3	4	6	3	9	0	0	0
" 20 to 30 "	5	4	9	4	1	5	7	3	10
" 30 to 40 "	8	7	15	5	7	12	6	7	13
" 40 to 50 "	6	5	11	10	4	14	6	9	15
" 50 to 60 "	11	11	22	13	14	27	13	15	28
" 60 to 70 "	31	18	49	32	22	54	24	24	48
" 70 to 80 "	25	35	60	20	38	58	24	38	62
" 80 to 90 "	20	30	50	24	29	53	23	27	50
" 90 to 100 "	5	3	8	7	3	10	3	7	10
Over 100	—	—	—	—	—	—	—	—	—
All Ages	121	125	246	128	129	257	112	137	249

* The numbers in this series are included in the next, "under 5 years."

Average age in 1902-03	..	..	..	..	61 years, 7 months, and 5 days.
Average age in 1903-04	..	..	..	..	62 years, 3 months, and 27 days.
Average age in 1904-05	..	..	..	..	63 years, 3 months, and 6 days.

THE ANNUAL MONITOR,

1906.

OBITUARY.

	Age.	Time of Decease.		
EMMA ABBOTT	65	6	6mo.	1905
<i>Redruth.</i> Widow of Samuel Abbott.				
SAMUEL W. ALEXANDER, 68	3	1mo.		1905
<i>Chiswick.</i>				
PETER B. ALLEY,	93	20	10mo.	1904
<i>Southport.</i>				
HERBERT ANDREWS,	24	19	10mo.	1904
<i>Hendon.</i> Son of Frederick and the late Anna M. Andrews.				
MARTHA ASQUITH,	64	6	3mo.	1905
<i>Bournville.</i>				
CAROLINE BAILEY,	81	20	3mo.	1905
<i>Uxbridge.</i>				

One of the sweetest and humblest characters that ever blessed the community in which she

lived was the late Caroline Bailey. Born at Uxbridge in 1824, she resided all her life in her native town, where she was much loved and respected for her kindly sympathy and ready help. Possessing a somewhat liberal share of this world's goods, she delighted to recognise herself as God's steward, and that wealth was a talent to be used for Him. Her active figure, briskly treading the streets with a basket on her arm, as she went on her errands of mercy, was a familiar sight. So generous was she, that there was often a danger that she would neglect herself in her great desire to help others. On one occasion after a very busy time, as was usual with herself and her sister just before Christmas, when they had responded to innumerable appeals for clothing, blankets, coals, etc., and had provided many a substantial Christmas dinner in homes where good meals were too seldom known, it was found that in the bustle of so many calls, their own Christmas dinner had been forgotten, and they had to sit down to cold mutton on that day.

Up to the age of eighty, her ministries never ceased ; nor did her constant attendance at the historic meeting-house where she loved to gather with those who, in successive genera-

tions since the days of George Fox, have continued to meet there. It was calculated that some ten thousand times, to and fro, her feet must have traversed the meeting-house path, in her constant attendance during so many years. First-day morning and evening, mid-week and at any special meetings her seat was never empty. Probably few, since the days when Edward Burrough first proclaimed Quaker doctrines in the town, have done more for the cause of Quakerism in Uxbridge than Caroline Bailey. She *ought* to have been an appointed Elder, practically she *was* one. Those who came either as visitors to the meeting or to reside in the town and help in the work, were sure to be the recipients of kindly advice and criticism from her, often given with the greatest candour, but in so kindly a spirit that none could resent it. It was more than once urged upon her that she should accept the office of Elder, but her extreme humility caused her steadily to refuse. ✓

This humility was a striking feature in her character and added beauty to all her deeds of love. She seemed so utterly unconscious of having conferred any favour, and appeared always rather to consider herself the indebted

person. Her self-forgetful and truly Christian spirit is shown in the following characteristic extracts from her diary,—

“ Our week-day meetings began again after being closed for months. O dear Heavenly Father, my soul does praise and bless Thy holy name, that in the leading of Thy providence thou hast brought this about. I had so missed this precious hour in the middle of the week, away from the busy world; and my heart did rejoice in renewing this precious privilege, and I found it good to be there. Be with us, for we have the promise, ‘ Where two or three are gathered together in My name there am I in the midst of them.’ ”

“ Went to bed with a bad toothache, which prevented sleep. A murmuring thought came in, that it was hard to bear such pain. Blessed be the name of the Lord, I saw it was a suggestion of Satan and was enabled to put it away, and my waking thoughts went to eight dear children I hoped to meet in my Sabbath school class the following day, and I had such a blessed time pleading with God on their behalf, that though the pain did not go, yet I scarcely thought of it, and I found myself praising God for the pain which had been the means of giving me the

happy night, as without it, I might have been asleep. Oh how I long that the dear children may in their young days give their hearts to Jesus, and that before they leave me I may believe they are lambs of the Saviour's fold, gathered by Him and carried in His bosom."

One of the promises to those who "consider the poor" is "Thou shalt make all his bed in his sickness," and this was remarkably fulfilled in the case of our friend. Often in her eightieth year, when she trod the old pathway to the meeting-house with somewhat halting and uncertain steps, it was suggested that she might use a bath-chair or other conveyance. She was very unwilling to do so, and would say how well she had always been, never in her life having spent a day in bed. Suddenly, however, paralysis came on, and for just one year she was laid aside in an entirely helpless state. It was felt by those who knew her best, that it was a merciful providence that the disease which deprived her of the use of her limbs, also affected her brain so that she continued apparently unconscious of what passed around her. She who had always ministered to others, and had never needed to give trouble to other people, would have found it a sore trial to be lying

helpless, and the knowledge of this was spared her. Gently and quietly she sank to rest without any dying testimony or parting words, and in her case these were indeed not needed.

Visiting Friends and others were always welcome to share the liberal hospitality of our friend and her sister. A young Congregational minister who had often enjoyed this privilege, wrote to the sister after C. Bailey's death:—

“Had I known of the sad event last week, I should certainly have been present at the graveside on Friday, to pay my last respects to one whose kindness of heart and silent Christian example are amongst the most pleasant things stored up in my memory. The calm restfulness and quiet cheerful influence which Miss Bailey carried with her made a visit to your home like turning into a haven of peace. I never saw her dejected, never heard a word but was cheerful, never saw an action but which showed the spirit of her Master. I am not surprised to read that the poor gathered round the graveside. They have lost a true friend. I feel sure also that those students of New College who have enjoyed the hospitality of your house, will learn with deep regret that a true friend of theirs has passed from earth. If anyone was ready for the

higher life, truly it was your sister. How well she knew her Bible, she was steeped in the spirit of the Book ; and accurately would she from memory, and in a subdued tone follow the reading of the sacred Scripture at the family prayer gatherings.

“Selfish as the human heart is, yet we would not call her back. She has seen Him whom she loved face to face ; we see darkly as through a glass. We live by faith ; her faith has changed into sight. We stand afar off, hearing a few strains from the heavenly city ; she is in the very courts of the King ; and if the mansions of the Father’s palace are graduated, hers is very near the room of her Lord.” ✓

MARGARET BARCLAY, 75 25 6mo. 1905

Cromer. Widow of Joseph Gurney Barclay.

Margaret Barclay was known and loved by a large circle, and it has been suggested that a short account of her life, so largely devoted to the service of others, would interest many. She was the daughter of William and Mary Exton, of Hitchin, where she was born in 1830. Her parents were members of the Society of Friends and by their marriage united two of the oldest of the Friend families of

Hertfordshire, viz., Exton and Ransom, both of which appear in the early history of the Society in the county. The first Ransom to settle in Hitchin was Joseph, son of Richard Ransom, of North Walsham, Norfolk, who, becoming a Friend, spent fifteen years in prison for his faith, and died in 1706. The connection of Extons with Hertfordshire is probably of older date. A sister of Mary Exton married Joseph Sharples, and the brothers-in-law founded the Hitchin bank long known as Sharples & Co., latterly Sharples, Tuke, Lucas, and Seebohm, and now merged into Barclay & Co., Limited.

William and Mary Exton had four children, two of whom died in infancy. Margaret Barclay was the elder of the two who grew up. Her younger sister Mary Ann, married Frederick Seebohm in 1857, and died a little more than a year ago.

After her marriage with Joseph Gurney Barclay she lived at Knotts Green, Leyton, which was her home during forty years. In later times portions of each year were spent at Cromer and Brighton, but as long as her husband lived, Leyton was their chief place of residence, and was the centre of many of their

joint and unceasing efforts for the good of their fellow-creatures, especially for the amelioration of lives on which the sun seemed to shine less brightly than on their own. With difference of temperament, they both entered generously into cases of trouble and difficulty brought before them. Though the natural impulse of Margaret Barclay was to give when appealed to, it must not be supposed that help was always given without investigation as to the suitability of the case. It is easier sometimes to give at once than to investigate. Early and late M. Barclay was engaged with her secretary in correspondence and inquiry before replying to the many calls upon her that each day brought with it.

Response to individual appeals to her sympathy formed only a small portion of her philanthropic activities. All through the months from May to August the lawn and grounds of Knotts Green were often filled with happy guests enjoying the beauties of fields and garden which, though so close to a teeming population were nevertheless shut off from city life and turmoil. Meetings in the interest of the Bible Society, of which J. Gurney Barclay was treasurer, and of other well-known organi-

sations in which he and his wife took an interest, were of frequent occurrence. Bible women, City missionaries, members of Young Women's Christian Associations, City nurses, and many others were in turn entertained in large numbers, fetched from the station in brakes, regaled with ample refreshment on the lawn, and allowed to wander at will through conservatories and grounds. In the evening they were reconveyed to the station, generally taking with them some reminiscence of the day. Many Friends will remember, too, the gathering in the middle of Yearly Meeting that took place for several consecutive years.

On such occasions, both host and hostess were seen to great advantage, making their way amongst guests known and unknown with cheery presence and kind words. Margaret Barclay busied herself with seeing that wants were supplied, and that no guests were neglected in the crowd. It was remarkable too how sometimes a pale or anxious face caught her eye, and her kindly sympathy drew out a tale of distress to which she ministered in a very practical way. Many a trip to the seaside, many aids given in a variety of ways were the result, not of direct appeals to her generosity,

but of her intuitive perception that something was wanted to make the current of life flow more smoothly, or to ease the pressure of circumstances.

The last seven years of her life were spent chiefly at Cromer where she continued to exercise a bountiful hospitality. Although she remained a Friend to the end of her life, she was in thorough sympathy with all denominations and gave largely to them. There was something unique and gracious in her way of giving. Her thoughts were constantly occupied with the needs of others and it seemed the joy of her life to forestall and minister to those needs in all manner of ways. This thoughtfulness for others is well described by a correspondent in the *Hertfordshire Express*. "She had the gracious art of putting everyone at ease. In her presence no one was ever allowed to feel neglected, no matter how full the room, or how important the company."

In a little book called "The Gentle Art of Making Happy," there is a chapter on the words "Whosoever would compel thee to go a mile go with him twain." It says, "Our text is like a parable of the mysterious change of duty into love. The first mile, that is the call.

of duty—the second mile, that is love's overplus. For love in action is duty glorified." M. Barclay was a good example of "going the second mile." She never did things according to rule, but gave "good measure pressed down and running over." And with it came the joy described later in the chapter, "Is it not always in the overplus, in the little more than is absolutely necessary, that the joy of service begins?" This joy in service was seen in perfection when she was surrounded with children giving them just the things that children love. It would be an incomplete sketch of her character which did not touch on her love of children and thorough sympathy with them. She became more and more like a universal grandmother, and no sorrow for her is more genuine than that of the little children who miss her.

She always liked to share her pleasures, and in her daily drive she was generally accompanied by some one to whom a drive was a benefit, and she never omitted to take baskets of good things for various sick or aged people whose houses she would pass. She often stopped to inquire about someone in trouble, and after listening sympathetically to the story, would speak the kind words which flowed so

readily from her lips, and did as much to soothe the sore heart as the coin which was slipped into the hand at parting.

She had great faith in the power for good of tracts, and continued through many years to order them by the thousand, and spread them broadcast. If she found one she thought specially useful she enclosed it in her letters, and of late years, hardly a letter left the house which did not contain two or three. In one case at least, one of these enclosures had definite results. She sent Sir A. Blackwood's "Look out for the safest path" to a friend of hers, who was so impressed by its arguments, that he became a total abstainer, and has since done a great work for Temperance. This encouraged her to persevere, in spite of the gentle ridicule these humble messages sometimes excite.

Such continual interest in and service for others was not performed without effort on her part, and as years went on it began to tell on her. It seemed as if she could not take rest while she knew of suffering which she could alleviate, and night after night she went to bed quite tired out.

About two years ago her health showed signs of failing, and though there seemed

nothing definitely wrong, she decided last winter to part with her Brighton house, as she felt she would never leave Cromer again. All through the spring her family were more and more concerned at her state of health, but it was not until three weeks before the end that she was advised to stay in bed for a week, in order to rest her heart. She did not, however, improve, and there followed a weary time of sleepless nights and restless days. All through the increasing illness her patience and courage were wonderful; she kept up her interests in all around and sent presents and messages of comfort to the many sick poor she was helping.

On Sunday, June 25th, she was a little easier, and during the morning seemed to dwell with great peace on the text, "My grace is sufficient for thee." But in the afternoon, symptoms arose which showed the doctors that she had not many hours to live. She received the news very quietly and talked calmly with her children of the coming parting. After a time, she asked to see the older servants and said good-bye to them, thanking them for their faithful service. Soon after this, she sank into unconsciousness, and quietly breathed her last.

One of her doctors remarked afterwards that such a deathbed in its calm and peaceful trust "was better than a sermon" and he felt it a privilege to be present.

She was laid to rest by her own desire, in Overstrand churchyard, in which parish she had for many years taken a special interest, and the village school children gathered round her grave and sang "Peace, perfect peace."

In this little outline of her life we have recalled only her strong points. She herself would have reminded us of her failings, if we had attempted to praise her. She felt very conscious of shortcomings, and near the end, when one tried to comfort her by saying how much she had done, she replied, "But I might have done much more." She held the truth of St. Paul's words "Not by works of righteousness which we did ourselves, but according to his mercy he saved us." (Titus iii. 5, R.V.) We may indeed be thankful for her life, and her example will continue to be a stimulus to those who knew and loved her. For to know her was to love her, and perhaps the greatest service she rendered was this—that by the warmth and wealth of her own love, she evoked love in the hearts of those around her. ✓

PRISCILLA BARLEY,	84	3	6mo.	1905
<i>Exeter.</i> Widow of Johnston Barley.				
WRIGHT BARDEN,	47	7	7mo.	1905
<i>Hastings.</i>				
MARGARET J. BARRINGER,	63	12	5mo.	1905
<i>Exmouth.</i>				
SARAH BARROW,	80	12	6mo.	1905
<i>Birkdale, Southport.</i>				
JANE BASTIN,	59	1	10mo.	1904
<i>Rowlands Castle.</i> Wife of E. Philp Bastin.				

Jane Bastin was the daughter of the late Stafford and Hannah Allen (*née* Ransome), and was born at Hoxton, London, in 1845, before her parents' removal to Stoke Newington, with which meeting they were so long intimately associated. She was the eldest surviving daughter of a family of ten children, and her early life at home was a very busy and happy one. Like some others who have had careful religious home training, Jane Allen probably could not remember a time when she did not love and trust her Saviour.

Hers was an active and energetic temperament, and at school she took real pleasure in her lessons, which she never felt to be burdensome. Her bright, cheerful disposition made her a favourite with her schoolfellows, with some of

whom she maintained an intimate friendship during all her life.

After leaving school, her mother's deafness made her part in the family life at Paradise Row, and afterwards at Church Street, Stoke Newington, both active and responsible. Her parents warmly welcomed the visits of friends travelling in the ministry, and a number of these from America as well as from various parts of our own country, were welcome guests of Stafford and Hannah Allen, and these came under her loving care. During these years of home life she took an active interest in her own Meeting, and was a willing helper in working meetings and other useful service, such as visiting the aged and infirm, on behalf of her dear mother, whose thoughts often went out in sympathy and love towards those who were in trouble or sorrow. She was one of the early workers at the Bedford Institute, to which she went on First-day mornings and sometimes during the week for some years. The interest which she took in her class of girls was warmly reciprocated, and was maintained, in some instances long after she had ceased to be a teacher.

Her marriage to E. Philp Bastin took

place at Stoke Newington, August 12th, 1869. The first few years of married life were spent at Victoria Grove near her own and her husband's parents, and within easy reach of meeting, and of a large circle of friends.

After the birth of their first child, Jane Bastin passed through a long and severe illness, from which she was mercifully restored to her dear ones. Another child was born in 1872, and shortly afterwards the family removed to Uxbridge, in which town and in the neighbouring village of West Drayton, many happy and eventful years were passed, as well as some anxious and sorrowful times.

J. Bastin took much interest in the annual gatherings of Friends at Jordans Meeting-House, and enjoyed welcoming and entertaining them on their way to this lovely Buckinghamshire retreat. Many happy times of social intercourse were thus spent, which she greatly appreciated, and the meetings at Jordans were often times of true spiritual refreshment. It was soon after the annual gathering there in 1880, that her beloved mother, whilst on a visit at West Drayton, was called away to her heavenly home.

During these years a meeting was held on Sunday evenings in a cottage at West Drayton

in the endeavour to influence for good those who attended no other place of worship. Jane Bastin was seldom absent, whatever the weather, from the little gathering, which there is reason to believe was made a means of blessing to some. A weekly Bible reading was also held in her home, to which the neighbours were invited, and this was often felt to be a time of renewal of spiritual strength.

Early in 1886, several of her children were prostrated by typhoid fever, and a protracted period of anxiety followed. They were all mercifully restored to health except Allie, the eldest son, whose life so full of promise was thus cut short in his sixteenth year. The blow was a heavy one indeed, and all that kind relatives and friends could think of was done to comfort the stricken hearts of the parents, but it was thought best not to return to West Drayton, and so a house was taken at Hammersmith.

Later on they resided at Kingston-on-Thames for about ten years, and it was during this period, perhaps more than at any other that she was able, being now freed from the cares of a young family, to enter fully into the social and religious life of the Meeting to which she belonged.

On January 9th, 1899, she wrote:—"I have said many times, I have surrendered all that I have and am to my Lord ; but during this past month, a fuller, deeper spiritual joy has come into my heart, and I *know* what I have longed to know, that this is a real accomplished fact, a definite covenant with my God, and the hymn commencing 'Thou sweet beloved will of God' is the language of my heart to-day."

Shortly after settling at Kingston she commenced a Mothers' Meeting ; many of the attenders were the objects of her love and sympathy, and some of the friendships thus formed were only terminated by her death. Later on this Mothers' Meeting was merged in the Women's Adult School, which has become a flourishing and efficient organisation.

The garden at her home, "Trevoze," was an unfailing source of pleasure to her, and many were the summer gatherings to which she welcomed personal friends, and those in whom she was interested, for happy hours of social and religious enjoyment.

She writes:—"Such a blessed promise is mine this week, Isaiah lviii. verses 8 to 11 ; what a beautiful picture during these cool evenings which have followed so many sultry

ones! how I have revelled in the sweetness and fragrance of my watered garden, ferns, roses and lilies bending their heads in joyful refreshment. The sweet patter of rain upon leaves outside comes as music. Oh the sweet refreshing of the heavenly dew."

On two or three occasions she invited the young women from the Aerated Bread Company's establishment near Devonshire House, to spend an afternoon in a ramble on the banks of the Thames and amongst the attractions of Hampton Court Palace and grounds, with a pleasant, social and religious opportunity at Trevoise before their return to London. She thus sought to show her appreciation of their efforts for the comfort of Friends during Yearly Meeting.

She wrote:—"It is joy beyond words to me to know that we are heirs together of the grace of life, and that our beloved children are under His own preparing hand for their work in His harvest field."

The last three years of her life, 1901-1904, were spent at her new home "Trewetha" in the quiet village of Rowlands Castle, Hampshire, away from the noise and bustle of town life and amidst pleasant rural surroundings.

Although she appeared to be enjoying fairly good health, and the more bracing atmosphere seemed to suit her, she did not feel able to take up much in the way of active work. Drawing room Bible readings were however held occasionally, and a quarterly tea meeting for the wives of the workmen in the Village Institute. She was also much interested in the village children and enjoyed having them up to play in her garden. The training of girls for domestic service was a subject about which she thought a good deal, and she endeavoured to do what she could in this direction. Her loving sympathy was always extended towards the sad and suffering. Mothers with large families to provide for on slender incomes, were sure of her ready and patient attention, and of receiving the best help and advice which she could give.

During the spring of 1903 and thenceforward, J. Bastin was conscious of a steady but very gradual decrease of strength, evidenced principally by her shortened walks and by her avoiding the hills. She left home very seldom after this time, and attendance at Monthly and Quarterly Meetings, the holding of the Bible readings, and other gatherings of adults and children in the house

and garden, which she had much enjoyed, had to be curtailed and subsequently given up altogether. But it was not until the early part of August, 1904, that serious alarm was felt, and she took to her bed on the 4th of the following month.

From this time until the end she calmly and patiently bore the increasing weakness and weariness which nothing could remove, but which the loving care of those about her did the utmost possible to alleviate. She was still able at times to enjoy hearing portions of her favourite psalms and hymns, and she realised the presence of her Saviour, and that underneath were the everlasting arms.

All her children were present during one or more of the closing days, and solemn as were the moments spent with the dear one so near the hour of separation, they were indeed moments never to be forgotten, as loving messages and kind and thoughtful words were spoken to each one.

On the day before the close, she was remarkably calm and peaceful, and it was difficult to believe that the end was near. She asked for each member of the household and bade them a loving farewell ; but when evening set

in, she sank into a deep slumber from which she did not awake.

She entered into rest on the morning of October 1st, 1904.

Oh! faithless heart, the same loved face
transfigured

Shall meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair.

The mortal veil, washed pure with many
weepings,

Is rent away,
And the great soul that sat within its prison
Hath found the day.

HARRIET M. BENNETT, 54 25 12mo. 1904
Harlesden.

GEORGE BENSON, 81 10 3mo. 1905
Levenshulme. Late of York.

WILLIAM C. BEST, 55 23 2mo. 1905
Shipley.

WATSON BINNS, 84 31 3mo. 1905
Burdrop, Sibford. A Minister.

BRIGHTWEN BINYON, 59 21 9mo. 1905
New Bushey.

PHEBE A. BINYON, 67 3 1mo. 1905
Nantwich. Wife of Charles Binyon.

RAWDON BLAMIREs,	50	6	12mo.	1904
<i>Cleckheaton.</i>				
ALFRED S. BOND,	64	30	3mo.	1905
<i>Bishopston.</i>				
HENRY BRIGGS,	74	27	4mo.	1905
<i>South Shields.</i>				
JAMES BRIGGS,	87	19	9mo.	1904
<i>Wakefield.</i>				
WILLIAM BRETT,	67	5	11mo.	1904
<i>South Africa.</i>				
JOSEPH S. BROWETT,	83	5	7mo.	1905
<i>Kingstown, Dublin.</i>				
ELIZABETH BROWN,	75	12	9mo.	1905
<i>Luton.</i> An Elder. Widow of Henry Brown.				
ELIZABETH A. BROWN,	41	23	9mo.	1905
<i>Luton.</i>				
SUSANNA BROWN,	56	27	12mo.	1904
<i>London.</i>				
SUSANNA BRUMFITT,	75	9	11mo.	1904
<i>Bradford.</i> Wife of Ellis Brumfitt.				
FRANCES A. BUDGE,	65	16	1mo.	1905
<i>Plymouth.</i> A Minister.				

F. A. Budge was the daughter of John Budge, a recorded minister, and was born at Camborne, in the heart of the mining district in Cornwall, where her father lived and died. Her mother was Ann James, a native of the

neighbouring town of Redruth, of which meeting John Budge was a member. One of a large family of brothers and sisters, and under the most tender care, her earliest years were passed in the simple country life of her happy surroundings; but she was only ten years old when bereavement visited her in a very grievous form, for the devoted wife and mother was taken from the home she had blessed, and as it seemed, much before the time. An aunt, who had for long formed one of the family was a second mother to the younger members, and was an unspeakable comfort in this affliction. It was not long afterwards that F. A. Budge became subject to attacks of neuralgia, which were sometimes distressingly acute; and in 1854, an abscess in the foot, which not only caused added suffering, but for a while prevented her from walking, was no light trial, for she dearly prized out of door life and exercise, and her temperament made her shrink from much physical pain.

In 1864, after a long illness, her beloved father died, to whom she had always been a very loving and attentive daughter, and she removed with her aunt and sister to Truro. Very early in the following year, she alludes

to severe attacks of neuralgia which she much dreaded; and then to a return of the affection in her foot, when she could not have all the alleviations that had cheered her formerly. She writes:—"How it will be about my foot I cannot tell; but whether it leads to a long lay up or whether it soon gets well, I wish to feel—

‘There let my way appear
Steps unto Heaven,
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer my God to Thee,
Nearer to Thee.’

If my heart does not deceive me, I desire that all God's good and acceptable and perfect will may be done in me henceforth and forever. Yet I would earnestly say,—

‘Spare me, Thou who lov'st to spare,
Gently on me lay Thy hand,
Grasp the bruised reed with care,
Let the smoking flax be fanned,
Firm my faltering steps uphold,
Tried, let me come forth as gold.’ ”

A few weeks later she writes from the north coast of Cornwall, where the invigorating air

refreshed her and relieved her from the apprehension of an operation in her foot :—

“Now my life here is so pleasant in some respects—although still unable to walk—that when not suffering from neuralgia, I hardly feel myself to be afflicted. I did desire that I might be ‘strengthened with all might, according to His glorious power, unto all patience with *joyfulness*,’ yes, with nothing less than *joyfulness*.” In the summer of that year she says :—“Now that I can walk a little, instead of being very thankful, I seem to feel the loss of my usual liberty more than when quite laid by.”

The inability continued, and a kind physician remarked that it must take away all pleasure from life ; but she was patient and uncomplaining though she felt that the time for the buoyancy and activity, which are the heritage of healthy youth, was slipping from her. She refers to the trying limitations of her life as being occasionally a great strain upon her spirits, and once she says :—“I have been feeling down-hearted part of the day,—very conscious of the *apparently* injurious effect on the mind of my present almost indoor life.” A valued minister was then visiting families in the very small

meeting of Truro, and she prayed that he might bring comfort with him, and the petition was granted, for that very evening he called at her home with a message of encouragement and peace. Yet again we find her writing :—" My spirit has been feeling enervated and unstrung lately. I have had such longings for the power to take active exercise, as I used to do, and to feel the vigour and energy and exhilaration in which it results." Often in those early years of trial she thankfully mentioned, in memoranda made at the time, the help received from esteemed Friends, English and American, engaged in the ministry. Especially was this the case with Rebecca Collins, who visited a very small mid-week meeting at Truro in 1866. She spoke of her belief that to some one present the call was going forth : " The Lord hath need of thee, the Lord hath need of *thee*." " I do not know," she said, " to whom the call is, but the Lord knows, and their own heart knows, and that is enough." And the silent prayer of one listener was—" O God, do anything with me, take anything from me, only have the dominion in my heart."

It was in 1867 that one of her burdens was mercifully lightened, and though her walking

powers were always hampered, thenceforward she was able to take air and exercise to her unbounded relief.

It was during the period of her enforced inaction that her desire that a way might be opened for usefulness was granted to her, and she began to write for *The Friends' Quarterly Examiner*, the series of "Annals of the Early Friends," which have since been republished in book form and have been much appreciated both within and beyond her own religious Society. The narratives are written with a graphic power which enables the reader to realise that the loving, toiling and suffering men and women of whom she told were indeed akin to us, beings of flesh and blood, and not mere pale shadows of the past. Thus the deep spiritual truths which they held with a tenacious grasp, became living realities to readers brought into actual touch with those who had suffered for them.

The year 1868 was marked by a spiritual crisis in her life through the visit to Devon and Cornwall of Eli and Sybil Jones, of New England. When in Cornwall fourteen years before, Sybil Jones's message had gone home to the heart of the young girl who sat amongst her hearers,

and who felt how true for her were the words addressed to some one present:—"There is a vacuum within thy heart which nothing but the constraining love of Christ can fill." Many years before Sybil Jones's second visit, F. A. Budge had given her heart's allegiance to the Saviour whom she loved and trusted, but there still seemed something lacking, whilst as yet no distinct call had come to her for special religious service. At the beginning of this year, she had earnestly prayed that the home plans for the summer might be Divinely guided, and this prayer was answered. An unlooked for invitation led to her presence at some remarkable meetings held in the two westernmost counties, by these messengers of God, whose powerful ministry and deep spiritual discernment were a great blessing to many thoughtful young people, whose love they had won. They were to F. A. Budge the bringers of the very help she needed, and through them the call to active service in the ministry came with unmistakable clearness. At a drawing-room meeting, held by them for young Friends at Plymouth there was a remarkable outpouring of the Holy Spirit, and several who had never before taken part vocally in any meeting, were enabled

to do so, and to testify that their hearts were yielded to the Lord. F. A. Budge was one of these, and frequent and loving intercourse with our American friends deepened the impression that had been made. Sybil Jones was able to sympathise from her own past experience in the timidity and various difficulties felt by a woman in receiving such a call, but she could also speak of the grace sufficient for every need which had been granted to *her*. At many subsequent meetings, as well as more personally, help and encouragement were abundantly given by these dear Friends, and from this time the ministry of the Gospel held a most important place in the life of F. A. Budge. Her spiritual strength being renewed, the light and the love of God shone more brightly on her path. Many persons were cheered and edified through her, and she felt in her own experience the truth of the words of Sybil Jones :—" It is a blessed thing to love Christ supremely."

She was recorded a minister by West Cornwall Monthly Meeting in 1872. A dear Friend in that Monthly Meeting, whose labours she sometimes shared in holding religious meetings in country places, writes of the " many precious memories " she retained of those even-

ings when F. A. Budge never failed to solemnise and impress her hearers, for her manner was always reverent and free from excitement, and while clearly dwelling on the truth that *God was in Christ, reconciling the world unto Himself*, she did not fail to add that the indwelling of Christ by His Spirit will produce the fruit of holy living, and will give the victory over sin. She dearly loved George Fox's words:—
“ *We are nothing, Christ is all.*”

In 1876 there was a great change in her outward life. Near the close of the previous year the much-loved aunt was taken from those to whom she was as a mother, and they removed to London to live with a brother long resident there, and for the next fourteen years to form one home in Stoke Newington. During this time, though her limited strength was not unfrequently overtaxed, she entered with deep interest into the fuller life around her, greatly valuing enlarged spiritual privileges, and earnestly seeking to use all her powers in the service of her Master, ministering in any way that He appointed, to all who needed comfort. In the early days of her bodily suffering she had been much helped by a dear Friend who could say from her own experience that such afflictions

did really increase the happiness of those who were enabled thereby to sympathise more deeply with others ; and we believe that her natural sensitiveness to the sufferings of men and animals was fostered by what she had herself endured.

It was while a member of Devonshire House Monthly Meeting that, in the course of her service as a minister of the Gospel, F. A. Budge paid visits to various parts of the North of England, usually in company with other Friends. One of these writes :—" In quiet intercourse and through loving sympathy she made not a few lifelong friendships. Always careful in meetings for worship to wait reverently until she believed that she had received the Lord's message, she was often enabled rightly to divide the word of truth, and to say that which found such acceptance with some of her hearers as strongly drew speaker and listeners towards each other and opened the way for very useful intercourse personal and by correspondence." A touching testimony to the social impression which she left on some minds, was borne after her death by a relation whose childhood and girlhood had been well known to her, but with whom she had not met for very

many years, and who wrote thus :— “ I have the pleasantest remembrance of her *goodness*, gentleness and sweetness, and feel that with me at least, her influence still lives.”

In 1890 circumstances led to her removal with her brother and sister from Stoke Newington, and they finally settled at Plymouth.

She was a little child when her father united with the late Isaac Sharp and Edwin O. Tregelles in a religious visit to a small company of their own Society in Norway. She could not then foresee that half a century afterwards she would write a memoir of Isaac Sharp in accordance with the directions he left behind him. This was to her a labour of love, and she willingly gave time and thought to the work which was to be her last, for before the final chapter was written, and while she was occupied daily with the manuscript, she was suddenly stricken with distressing illness in the early part of 1898, while staying in the house of a dear relative. Recovery seemed quite hopeless, but after some weeks she rallied greatly, and before the close of that year had improved to a degree that had appeared impossible. But her active life was over, and being naturally of an independent character, the privations of

her condition were very keenly felt. If the choice had been given she would have preferred then to be taken to her Heavenly rest, but we believe that this feeling was modified when she found that her invalid life was not a useless one. Uncomplaining and generally cheerful, she was by no means idle. She taught herself to write very nicely with her left hand, and though the process was fatiguing, many a valued note reached her friends. She could walk out-of-doors for short distances with the help of her kind attendant, and could call sometimes at a friend's house, and would thoroughly enjoy a drive. Reading, however, was her chief resource, and books in large numbers and in great variety were supplied from different sources. She especially valued the works by Dr. Moule, Bishop of Durham, on Colossians and Ephesians; the former she read over many times.

In the spring of 1901, she had a severe attack of influenza, and though she rallied from it, from that time she declined. She thought herself that the end could not be far off. The following lines which she had copied into a book several years before, are underlined in pencil under the date January 7th, 1902.

“ At peace with all the world, dear Lord
and Thee,
No fears my soul’s unwavering faith can
shake,
All’s well, which ever side the grave for *me*
The morning light may break.”

A year later she writes : “ I expect to go
a very long journey soon, and am busy. It
almost seems too good, ineffably delightful—to
be true ! ” The being busy to which she refers
was a work which involved much exertion
for her,—the sorting out of books which she
valued for different friends, and writing little
notes or messages to go with them.

In one instance this parting message was—
“ My Saviour has been unutterably good to
me.” In a memorandum she writes :—“ I
know when I die, my relations, I am thinking
chiefly of dearest —— and ——, could not
really wish me back from such unutterable joy,
indescribable, God-given delight.”

She failed greatly through 1904. Her
walking powers left her. She could no longer
write or even knit, and at last, though the book
might lie open before her, it seemed more from
life-long habit than from ability to be interested
in the contents. Under date August 21st,

she left a memorandum scarcely legible, and evidently written with great difficulty, which runs thus—"Changed into the same image from glory to glory. *True* indeed for me." ✓

TIMOTHY BULLA,	80	8	7mo.	1905
<i>Dublin.</i>				
EBENEZER BULL,	69	21	8mo.	1905
<i>Plymouth.</i> Died at Taunton.				
ELIZABETH BULMER,	81	21	1mo.	1905
<i>Middlesborough.</i> Widow of William Bulmer.				
JOSEPH BURGESS,	83	10	1mo.	1905
<i>Leicester.</i>				
LEWIS BURTT,	46	3	7mo.	1905
<i>Sheffield.</i>				
MARY A. CARR,	73	5	1mo.	1905
<i>Leeds.</i> Widow of Thomas Carr.				
ELIZABETH CASSON,	88	12	11mo.	1904
<i>Darwen.</i> Widow of Anthony Casson.				
HANNAH CHALKLEY,	76	31	3mo.	1905
<i>Hampstead.</i> Widow of Henry G. Chalkley.				
SARAH CHARLSWORTH,	71	29	8mo.	1905
<i>Highflatts.</i> Widow of George Charlsworth.				
HANNAH CLARK,	73	20	4mo.	1905
<i>Doncaster.</i> An Elder. Wife of Richard E. Clark.				

RACHEL M. CLARK, 65 25 8mo. 1904
Madagascar. Wife of Henry E. Clark.

(This name appeared in last year's volume.)

Rachel Maria Clark was born at Kirkstall, near Leeds, on July 22nd, 1839. She was the eldest child of William and Ann Rowntree, and with her brothers and sisters passed a happy childhood almost beneath the shadow of the beautiful old Abbey of Kirkstall. In after years she loved to tell her children of the happy days in the old home, of the drives into Leeds to meeting on First and Fourth-day mornings,—nothing was allowed to interfere with this—and to Monthly Meetings; departures to, and happy returns from Ackworth School, until there came the first break in the hitherto united family circle, in the death of William Rowntree, in 1854.

The next few years of R. M. Clark's life were mainly passed first as pupil and then as teacher in the York Quarterly Meeting's Girl's School at York, and in 1863, she, with her widowed mother, removed to Leeds, and in conjunction with one of her sisters commenced a school for boarders and day scholars.

In 1866, her marriage with Henry E. Clark took place, and their home continued to be

X in Leeds until the call came, both to herself and to her husband, to enter upon Foreign Mission work in Madagascar. This call came to each individually, some months before it was made known to the other; and when both became aware of this, almost by accident, it was naturally taken as a confirmation of the call. Their united offer of service in Madagascar was accepted by the Committee of the Friends' Foreign Missionary Association, and they sailed for that island, in company with their friend, the late William Johnson, and several other missionaries, early in the year 1871. Their two elder daughters were at that time too young to be left behind, and so accompanied their parents to Madagascar, where both of them subsequently became missionaries.

Ann Rowntree early imbued her children with a deep love and reverence for the Holy Scriptures. This was as "seed sown on good ground," and impressions thus made in Rachel M. Clark's early years were never lost or forgotten, and when she arrived in Madagascar, and took up what may be almost called her life's work, they bore abundant fruit. That which she had received from her mother was by God's blessing increased and extended,

and not only was she enabled to impress her own children in the same way, but in her lessons with the numerous Malagasy women who were taught by her, she was eminently successful in impressing them with much of the same love and reverence. At the present time there are many women in Tananarive and neighbourhood who testify to the impressive way in which she taught them the truths of Holy Scripture. She was an earnest Bible student herself, and it was her delight to teach it to others, and her one aim, whether teaching from the Old or the New Testament, was to lift up Christ before her hearers. There are some who well remember now the joy with which she used to look forward to and speak of these lessons, and her delight when she and her scholars had had some specially good time together. To the preparation of these lessons she devoted most earnest, careful and prayerful study. In one of her earliest reports (for 1875) she writes of her longing "that these lessons might be one means of leading her dear scholars to seek and copy the one true and great Example."

From the year 1887, R. M. Clark and her husband made Doncaster their home, when in

England on furlough, and in 1890 she was recorded a minister by Balby Monthly Meeting. In the Meeting at Doncaster she very frequently spoke and her loving ministry was much appreciated. She also occasionally spoke on her visits to other meetings. Her communications were never at great length, always with much feeling and with a very evident sense of responsibility. Her prayers were always of an exceedingly solemn character ; she knew that she was representing the congregation, speaking to the Eternal and the Invisible, and she spoke accordingly. In the Mothers' Meeting at Doncaster and the local branch of the Missionary Helpers' Union also she was an earnest worker. She regularly attended, and always with great interest and joy, the Mission Meetings at Doncaster, and was always ready to take her share of service in them. Except when it was her turn to take the reading at these meetings, she generally sat near the bottom in order to be able to speak to the people as they dispersed ; this she looked upon as a very important service. She visited regularly at the homes of the members and attenders of the meeting, and to many in Doncaster the news of her death brought the deepest

sorrow, and many have testified to her influence on their lives.

Although twice prevented by family duties at home from being with her husband in Madagascar, R. M. Clark's love and thought for the Malagasy never failed, and though she had at one time thought that her work in that island was finished, when the call came again in 1903, through a request from the committee in London, and by two cables from the island, that she and her husband should go out again for a lengthened visit, at a time when help was very much needed, she obeyed the call, and there in the land where she had spent eighteen years, her life of devoted service came to an end.

Not quite a year after their final arrival in Madagascar, Rachel M. Clark was taken ill with an attack of typhoid fever from which she never recovered. Her illness was long and very trying, lasting nearly three months, in the last week of which an attack of pneumonia terminated fatally on September 24th, 1904.

The funeral took place on the morning of the 26th in the public cemetery, Tananarive, and was attended by a very large number of people; the coffin was carried to the grave by

the teachers in the Ambohijatovo Friends' Boys' School, and by the workmen in the printing office of the Friends' Mission.

Rachel M. Clark had a very humble estimate of her own attainments, and was very sensible of her short-comings, but she was still more sensible of her great salvation through the blood of Jesus. Her favourite text was Rev. vii. 9-17, which was placed on her tomb stone.

SARAH COLLINS, 68 24 2mo. 1905 ✓

Birmingham. Widow of Job Collins.

JOSEPH H. COOPER, 67 27 12mo. 1904

St. Heliers.

FREDERICK S. CRISPIN, 75 9 7mo. 1905

Maidstone.

HENRY J. CUMBER, 77 12 4mo. 1905

St. Peter Port, Guernsey.

THOMAS CUNNINGHAM, 52 28 12mo 1904

Lancaster.

ALFRED E. DAVIS, 23 17 4mo. 1905

Carlisle.

MARY W. DAVIS, 64 6 3mo. 1905

Enniscorthy. A minister.

Mary W. Davis was elder daughter of the late Francis Davis, of Enniscorthy. She had been very guardedly brought up by her

parents, whose first desire for their children was that they might be found walking in the way of the Lord. When young she felt the need of a change of heart, and once, during the singing of a hymn in which were repeated the words "There is rest for the weary," she was so overcome as to be obliged to leave the room, not having yet found rest for her soul. In her anxiety probably about this time, she often took walks on a particular road in the hope of perhaps some day meeting a lady who had at one time been visiting in the neighbourhood and was known to ask those whom she met about their spiritual welfare; and she was longing for her help, not venturing to be the first to speak to anyone of her soul's need. She was like many who may be around us, silently hungering for what they know not where to find, and needing our guidance, Matt. xi. 28.

When over twenty years of age the reading of one of "John Ashworth's Tales" of his work amongst the poor in Rochdale, was the means of bringing her to her Saviour. Little is known of her inward experience from this time. Some time later, she was actively engaged assisting in Christian work amongst Friends and others.

In 1895, she was recorded a minister.

A friend from England, who became acquainted with her, writes respecting her:—"Her beautiful life, her active ministry in and out of meeting as long as she had strength for it, and then the sweet patience springing from such close indwelling with the Saviour that marked the time when she was so much laid aside! Truly, she helped many, myself among them, in those days of retirement from the earnest service she loved."

It had been Mary Davis' conviction that trust and worry were irreconcilable, and during an illness of nearly five years of increasing helplessness and dependence on others for everything, caused by a severe attack of rheumatic arthritis, which to one of naturally an active, independent temperament, must have been very trying, she gave ample proof that hers was a life of trust and freedom from care, no word of murmuring escaping her lips; and her cheerfulness and playfulness were remarkable to the end. A year before the close of her life she wrote to a relative,—“but for the knowledge of our Lord's sustaining presence and grace, the poor flesh and heart must fail; ‘He remembers we are dust.’”

Her ministry had been greatly valued in

her own meeting, and George Grubb, of Cork, since deceased, wrote of her as follows:—
“How much Friends in her own neighbourhood and elsewhere will miss her! Her illness often spoke to me of God’s ways not being our ways, always so much higher; and while we would have planned the active years of congregational service, He saw meet that she should convey His message through the ministry of suffering on her part, and communicating in the less conspicuous way her bright testimony for her Saviour to those with whom she came in contact. Now she is with Christ, which is far better, and she has left her memorial in many a heart whose faith has been quickened through her.”

A Friend who knew her well and often visited her during her illness writes:—“A brighter example of patience it would be rare to meet. I shall not soon forget her patient smile of welcome. She never spoke of self; and after her active life of doing good all round, when her Saviour said ‘sit still and suffer patiently,’ how beautifully *He gave* the strength to obey His will. Isaiah xxvi. 3, 4, was the secret of all.

“‘And now she sees Him face to face,
Him who saved her by His grace.’”

After a few days of increased illness, she quietly passed away to that "everlasting rest which is found in never ceasing service for the Master whom she loved." ✓

PETER M. DAVY,	55	1	9mo.	1904
<i>Holloway.</i>				
JOSHUA DAWSON,	49	8	5mo.	1905
<i>Putney.</i>				
MILDRED DEAN,	29	18	2mo.	1905
<i>Haslemere.</i> Wife of Arthur L. Dean.				
SARAH DENTON,	70	22	7mo.	1904
<i>Barking.</i> Widow of James Denton.				
FREDERICK DOEG,	59	9	6mo.	1905
<i>Didsbury.</i>				
MARIA DOUBLEDAY,	83	2	5mo.	1905
<i>Coggeshall.</i> Widow of William Doubleday.				
ROBERT DOWD,	84	22	8mo.	1905
<i>Dublin.</i>				
ANN A. DREWRY,	62	3	7mo.	1905
<i>Fleetwood.</i> Widow of William Drewry.				
PETER DYER,	60	12	8mo.	1905
<i>Birmingham.</i>				
EMMA A. DYMOND,	65	18	4mo.	1905
<i>Exeter.</i>				
HARRIET S. ELCOCK,	62	7	10mo.	1904
<i>Belfast.</i> Wife of Charles Elcock.				

SARAH H. ELCOCK,	67	25	3mo.	1905
<i>Dulwich.</i>				
JOHN S. ELLIS,	78	21	7mo.	1905
<i>Leicester.</i>				
ELIZABETH S. EMMERSON,	70	3	8mo.	1905
<i>Acton. Widow of D. Emmerson.</i>				
ANN EVANS,			8mo.	1905
<i>Penybont. Widow of William Evans.</i>				
JOHN J. EVANS,	71	13	10mo.	1904
<i>Dunstable.</i>				
WALTER EVERETT,	70	4	8mo.	1905
<i>Great Yarmouth.</i>				
HENRY EVERINGHAM,	82	5	3mo.	1905
<i>Spalding.</i>				
ROBERT J. FAIRBANKS,	21½	6	10mo.	1904
<i>Peckham. Son of Henry R. and Elizabeth C. Fairbanks.</i>				

✓ MARGARET FELLOWS, 72 17 10mo. 1904
Ashton-on-Mersey. Widow of James Fellows.

Margaret Fellows was the daughter of James and Mary Burt Neave, of Spalding, Lincolnshire. She married, in 1859, James Fellows, of Manchester, residing for thirty-eight years at Ashton-on-Mersey. She became gradually incapacitated for active work during

the latter twenty-eight years of her life. For the last eleven years she was confined to her bed in complete bodily helplessness, unable to raise her hand to her mouth. By divine grace, the sad bodily limitations which were her lot were not allowed to result in repining or mental inertia; her active mind sought for opportunities of service, however small such service might seem to be, and thus she was one of whom it may be truly said: "She hath done what she could."

"Hers was the pen of the ready writer," and whilst she possessed the ability, her clear and well written letters were prized by her friends, to whom she was ever ready to extend loving sympathy, counsel and encouragement.

The gift of expressing herself in often beautiful poetry was a great solace in many lonely hours, and as she told a friend who visited her, verses were often composed during the sleepless hours of the night.

She delighted in the visits of her friends. They were of all sorts and conditions: rich and poor, Dissenters and Church people, Captains of the Salvation Army, and the Church Army—all had a welcome, and from her pleasant

room there often arose the voice of prayer or hymn-singing.

Her sympathies were wide, and she took an interest in all that had for its object the uplifting of humanity and the extending of the Kingdom of God on earth. She felt it her mission to distribute tracts and books of an improving and religious character, especially those on Peace and Temperance, and during a year would give some hundreds away, and lend if she could not give.

A good number of her own poems were printed, and of these she published three little booklets entitled "Lumen Cordis."

The funeral was a quiet one and was attended by many not belonging to the Society of Friends. One of her last published poems, "Morning Consecration," was read on the occasion. It is as follows :—

MORNING CONSECRATION.

Before the golden sunrise
Shall bathe the eastern sky
When night's last watch is ended,
And dawn is drawing nigh,
Look forth from Thy soul's casement,
To see who waiteth there,
With heavy locks all wet with dew,
In attitude of prayer.

'Tis He ! thy soul's Beloved,
Who standeth till the dawn,
That ere thou cross thy threshold
Thou mayst greet Him in the morn ;
That thy first words of converse
May unto Him be given ;
Thy first steps, taken by His side,
May turn the way to Heaven.

Before the pain of conflict,
The weariness of toil,
Ere yet the day's white record
Thou canst by sin assoil,
Oh, ask Him for His blessing,
His staff to be Thy stay,
And crave a word or two with Him
On the perils of the way.

Tell Him thy heart is willing,
Thy flesh but faint and weak ;
Ask Him to meet thee often,
And words of comfort speak :
Ask Him to give thee nourishment,
For love and kindness sake,
And with thee now, ere He depart,
The bread of life to break.

Ask Him to watch thy footsteps,
And signal on the road,
For fear thy feet should wander
From the upward path to God ;

Aye, ask e'en greater favour,
 That His presence with thee go ;
 And thus beside the King's highway
 Shall peace and blessing flow.

O blessed time and holy !
 The night's sad watch is o'er,
 Fresh breezes of the morning
 Are floating round the door ;
 All others may be sleeping,
 And silence reign around,
 As the watchful stars grow paler
 In the heaven's deep profound.

Awake ! arise, O Christian ;
 Await, and watch and pray ;
 And open thy soul's portals
 For thy Heavenly Guest to-day ;
 He stands, for thee He waiteth,
 Waiteth to answer prayer ;
 Since thou art His and He is thine,
 Oh, cast on Him thy care !

HARRIET F. FIRTH, 33 26 11mo. 1904
Huddersfield. Wife of Walter S. Firth.

AGNES FLETCHER, 27 2 3mo. 1905
Brighton.

BARBARA FLETCHER, 87 18 9mo. 1905
Stoke Newington. Widow of William Fletcher.

RACHEL FOSTER,	56	10	9mo.	1904
<i>Bowdon.</i>				
EMMA L. FOWLER,	51	24	9mo.	1905
<i>South Woodford.</i>				
MADGE A. C. FOWLER,	44	6	12mo.	1904
<i>West Hartlepool</i>				
WILLIAM FOWLER,	77	16	9mo.	1905
<i>Tunbridge Wells.</i>				
DYKES A. FOX.	76	9	9mo.	1905
<i>Birkenhead. A Minister.</i>				

Dykes Alexander Fox was born at Wellington, Somersetshire, in 1829. He appears early in life to have been drawn to choose the Lord for his portion, and his piety at school is remembered by one who knew him well and was his companion at Grove House.

In early letters to an older brother, he evinced an earnest concern that spiritual things should have the first place in their hearts and lives. This was fulfilled largely in the case of both brothers, and they doubtless helped each other in pursuit of the highest aims.

He first spoke as a minister in Birkenhead meeting more than forty-five years ago, under the disadvantage of an impediment in his speech, in which, however, he was graciously

helped, as he sought faithfully to obey what he believed to be his Lord's requiring, and increasingly so as he grew in grace. Latterly he to a considerable extent overcame this hindrance. He devoted no little time and energy to the relief of suffering, and especially to visiting the sick and afflicted.

One of his earliest interests was the welfare of the Birkenhead cabmen, whom he supplied with reading of a useful character, and for many years did not neglect their temporal as well as spiritual welfare. There is mention in a letter from a lady, who recently called at his late home, that the cabman who drove her thither was weeping as he did so. He was one of the many whom D. A. Fox had befriended, in getting shelters put up on the "rank" at one of the stations, and in various other ways.

Similar feeling prevails at a Workmen's Club and Mission in which he had assisted. "One thought," says a letter, "of the game he had played with Mr. Fox, and of a topic which had been discussed with him, and of a visit received when he was sick." One, quite broken down, said, "to think of the many times Mr. Fox came to see me when I have been ill, and yet he has gone first." Another said, "his

face was always like sunshine, and we will miss him more than any one who ever came to the Club."

But there was a period in which, from various causes, he became entangled in business cares and difficulties; and his experience may be a warning to others to watch against these dangers, especially in large business centres. Though his trials were to a large extent the result of want of integrity on the part of others, they caused him deep regret, and led to his taking a useful position at the Young Men's Christian Association, which at once introduced him to a congenial sphere of work, but at the same time hindered his taking part in some objects more especially connected with the Society of Friends.

D. A. Fox was enabled steadfastly for many years to share in the vocal service of his own meeting, and in the meetings of his Quarterly Meeting, and latterly, with minutes from his Monthly and Quarterly Meetings, he visited Friends in Ireland, Scotland, and the Eastern Counties of England. In all his gospel service, he faithfully adhered to evangelical truth as he found it in the holy Scriptures, which he loved and reverently

studied in the early morning hours for many years.

Extracts from his letters at the time furnish some little account of the nature of his service :—

“ At Churchtown, a drawing-room meeting was arranged at the house of a widow Friend last Sixth day, and without much information of what was intended, I found myself in the presence of about thirty friends, most of them young people, to whom I gave a Bible reading ; and afterwards hymns were sung. I hope it may not have been altogether without profit.”

There is also reference to the Mission Meetings in the North of Ireland in which he took deep interest as well as in those in England.

He writes also :—“ Lurgan, 22nd 9th mo., 1902.—The service has been harmonious, with very little exception, and I have felt it good and helpful to come into closer contact with many of the Irish Friends, who value an evangelical message.

“ At Dublin F. T. spoke excellently in the meeting for worship this morning. I followed and then a very earnest exhortation to all evangelists and workers from J. R. to keep ‘ Christ crucified in the forefront.’ ”

There is also a full narration of his visits

to Limerick, Cork, etc., with allusions to the help given and the cordiality and kindness of Irish Friends. He accomplished also the visit to Scotland in 1905, with comfort; and a tribute was very warmly paid from Edinburgh to the value of his visit amongst Friends. But the service proved too much for his strength, and he was prevented from attending the Yearly Meeting at Leeds. By his doctor's advice he rested from usual efforts, and he was soon after recommended to meet his relatives at the seaside, but the illness of his sister prevented this, and he kindly came instead to visit her. For two or three weeks, when he was on a visit to this sister at Bristol, although serious heart complaint was discovered, he enjoyed short walks, and some calls on his Friends, and it was noticed that his ministry in meeting was with increasing "depth and power." A journey to Birkenhead and a short visit to Wellington, were however, too much for his feeble state, and shortly afterwards he became confined to bed, with what proved to be his last illness. This was of so trying a nature from frequent delirium, etc., that there was little opportunity for expression on subjects nearest to his heart. He made short allusions

however, to his entire and sole trust in his Saviour's redeeming grace, and on one occasion, though very weak, he wished to read aloud the first chapter of the first epistle of John, and gave a clear address or exposition upon it. During the last week of his life, a serious stroke prevented utterance, and he became unconscious until he peacefully and almost imperceptibly breathed his last, and entered we reverently believe into the "joy of his Lord."

A venerated Friend writes,—“I loved him much; I have known him for upwards of fifty years, I well remember his early exercises as a minister; and the fact of his physical infirmity, from which impediment I myself also suffered, especially in my earlier years, caused me to feel much sympathy with him. Though his services were not very extensive yet the faithfulness and simplicity with which he exercised his gift added greatly to the impression produced.

“How full and consoling is the precious promise, full of ‘life and immortality,’ in which we may realise the blessed fact that the solemn change which we call death, involves no real separation to them who are united in the fellowship of the redeemed through Him who is the ‘resurrection and the life.’”

A Friend of Birkenhead writes:—"His kindly sympathy, his words of consolation, or encouragement or hope in time of sorrow, or trouble or depression, his fervour and earnestness in the Master's cause, and his clear and unflinching proclamation of the great truth of the Gospel of his Lord, cannot be forgotten. The loss to us in Birkenhead by his removal is indeed great, and not only to our little gathering as Friends, but to the Church at large, and to the very many amongst the poor in this place, more than we can tell . . . To his devoted labours and unswerving faith the gracious response has now been accorded, 'Well done good and faithful servant, enter thou into the joy of thy Lord.' "

✓ RHODA FRY, 78 4 2mo. 1905

Brighton. Wife of Robert Fry.

EMMA J. GIBBINS, 94 26 4mo. 1905

Edgbaston. Widow of Thomas Gibbins.

HENRY GLAISYER, 54 19 12mo. 1904

Edgbaston.

Henry Glaisyer, the youngest son of Joseph and Ellen Glaisyer, was born in Dublin in 1850, his parents removing to Leighton Buzzard when he was five years old. He was educated at Bayley Hall, Hertford, and afterwards at Lindow Grove, under Charles Willmore; going

later to University College School, London. In 1867, he was articled to a solicitor in Birmingham, which thenceforward became his home; a few years later he took the degree of LL.B. (Lond.).

Starting in practice on his own account, he made his way rapidly, and soon won an honourable place as a solicitor. In 1894, he was appointed one of the registrars of the Birmingham County Court. To the value of his work there his colleagues have borne abundant testimony. His co-registrar said in speaking of the loss caused by his death:—"To every litigant there it meant the loss of a painstaking and impartial judge; to the legal practitioners the loss of a friend, who, after many years of official life, had never lost touch or sympathy with the aspirations of the youngest solicitor amongst them; and to those inside the office the loss of an able administrator whom they all respected, and who, by his combination of tact and firmness, had made himself a chief of whom they might well be proud."

The judge also paid a warm tribute to his memory. "If I were asked," he said, "to say in one word what was the ruling quality

in his character, I should say loyalty, a loyalty not confined within limits, but generous, overflowing. . . . And he had one other noble quality—he never bore a grudge ; and beyond and above all his energy and industry he had the kindest heart. I suppose no one but myself and his colleague have any idea of the anxious care and thought he bestowed on the sad cases that are only too common in this Court, or of his numberless kind and generous acts.”

Henry Glaisyer took an active part in the public life of Birmingham. He was for some time on the Board of Guardians, took much interest in the Law Society, and had been for many years an active administrator of the Queen’s Hospital, of which he was at one time Chairman.

His gift of kindly humour, his wide reading, his love of the country and of beautiful scenery, often gratified by travel, all combined to form a character of depth and richness ; but owing to his naturally retiring disposition, it was only those who came into frequent contact with him who were thoroughly alive to his large-heartedness and ready sympathy. The many who came to seek his counsel and help

always found his wise judgment and disinterested advice most freely given.

His sincere attachment to, and deep interest in the Society of Friends, were touchingly manifested by a paper written for the meeting to which he belonged, and read to it after his death; in which he pleaded for the wide fellowship which should be the basis of the ideal Church.

To him the call came suddenly: he was struck down by sudden illness, without warning, while apparently in full health and vigour. He met it with the courage which was characteristic of him, and the faith and trust in his Creator which, while they were not often outwardly expressed, had guided his whole life.

PHEBE GLAISYER, 88 6 12mo. 1904

Brighton. Widow of Thomas Glaisyer.

SOPHIA B. GOWER, 86 15 12mo. 1904

Saffron Walden.

ELIZA GOWLAND, 86 17 1mo. 1905

Allonby.

H. ERNEST GRACE, 34 21 11mo. 1904

Bristol.

Henry Ernest Grace, the oldest son of Henry and Hannah Mary Grace, was born at

Bristol, on May 31st, 1870. In January of 1881, he was sent to a private school, kept by Mrs. Boone, of Weston-super-Mare, and in 1882 moved to Brynmellyn, a school in the same town, taught by F. A. Knight and John Lawrence.

In 1885, he went to the Friends' School, Bootham, York, which he left at midsummer, 1887. In December of the same year, he passed the preliminary examination as accountant, and his final in December, 1892, taking ninth place in honours. He was admitted to the Institute of Chartered Accountants in 1893, and into partnership in the firm of James and Henry Grace, of Bristol, in January, 1894.

In that year, he became engaged to Winifred Mary Naish, of Bristol, and was married on August 1st, 1895.

During the next nine years he was much engaged in various social and religious work, and his call home came suddenly on November 21st, 1904, after a very short and painful illness, an operation for appendicitis being unsuccessful in saving his life.

Such, in brief, is the bare outline of a life full of activity and earnest effort on behalf of others. From boyhood up he always threw himself zealously into whatever he did. From

his mother, who died when he was twelve years old, he learned to make the very most of all his time and opportunities, and to spend them in thought for others. This lesson learned so early in life characterised his after years, and no one could come in contact with him, without being impressed by this trait, so prominent and pronounced.

At school he entered heartily into the best side of school life, taking especial interest in cricket and other games. He was captain of his cricket eleven at Brynmellyn, and afterwards at York he won the prize bat for the best batting average. Directly after leaving York he joined in a cricket tour in the West, and his interest in the game was always maintained. It was in this and other societies at school that he first began to develop the organising abilities which he afterwards used to such purpose in Adult School work.

Of these days he writes in after life to a friend: "Do you remember the old days, cricket? the ideal life to be captain of Surrey or Gloucester! How thoroughly healthy it was, I am glad I went through it, and know what it means to have the cricket fever. How small this seems to-day in comparison with the

fight against evil, the desire to find out the truth, and help in remedying the chaos all round. What a little one can do in this, but however little let it be well done."

As soon as he left school he was articled to his father, and threw himself thoroughly into the business of a chartered accountant which he enjoyed immensely. In his spare time, when not studying for examinations he was occupied in First-day School work (having a class in the junior school at the Friars), attending to Society affairs, and organising the Friends' Literary and Debating Society and Tennis Clubs.

He was permanently influenced in the spring of 1889 by a visit to Bristol of Jno. T. Dorland, and thenceforward his settled purpose in life became that of loyal service to the cause of Christ's Kingdom.

In the autumn of 1892, he first began to read the writings of Henry Drummond, which were a source of inspiration and stimulus, (continued throughout life) and closely following this in the spring of 1893 the visit of several Friends to Bristol, who held consecutive meetings for about a week, roused in him a desire for further work and usefulness.

Though these times of special influence and impression are mentioned, his life was not marked by any unwholesome or violent changes, but it was rather a gradual development brought out by his activities, and an ever strong sense of the indwelling presence, and of the love and power of Jesus Christ.

He was keenly interested in politics and in practical efforts to promote Temperance, working hard in 1892 in the Parliamentary elections. Later on he seriously thought of entering into active municipal work, being asked to stand as candidate for the City Council; but he felt he could not do this without giving up a good deal of his Adult School work, and he did not think it right to do so.

There is not a doubt that he would have been a most useful member of such a body; his hatred of shams and of anything underhand made him a keen critic, and the evil too often lying at the root of political and municipal life was abhorrent to his spirit of uprightness and unselfishness. He was wishful to see men of character and high ideals taking their places in public bodies, and would gladly work hard in the support of such men.

In the spring of 1894, he felt a distinct call to assist others in the work of starting an Adult School at Barton Hill, an artisan district in East Bristol. There were considerable difficulties to be overcome, but he was, as usual in anything he took up, very enthusiastic, and carried others along with him. The school was started in September, 1894, and from this time forward, his chief energies were spent in this work. It is unnecessary here to record the success of Barton Hill Adult School with all the many varieties of religious and social activity that it embraces. The interest and attendance never went back, and after a few years a permanent building to accommodate the school became a pressing necessity. The work of raising more than £2,000 was successfully accomplished, largely through his energy and enthusiasm, and the excellent premises then erected have been of great value to the district.

In the last years of his life he was deeply interested in the formation of a branch school in St. Philip's Marsh, where considerable success was realised in drawing under Christian influence men of a very rough type. Perhaps the chief cause of the success of the work there was his personal visiting of the members, bringing

always his cheerful presence and thought to their aid.

He could and did speak directly, but never in such a way as was offensive, as his sincerity and sympathy were always evident.

He was always interested in the younger Friends, finding out their interests and asking them to his home and seeking out and keeping in touch with strangers. He usefully occupied the post of clerk to his Preparative Meeting and sometimes, though not very frequently, he spoke helpfully in the meetings for worship.

To his home he gave of his best, and was the kindest of hosts, throwing himself heartily into the entertaining of his guests. He always enjoyed planning out a day's excursion, and those whose privilege it was to spend either a day's tramp or a longer holiday with him found him an ideal companion. He was full of fun, a splendid walker, with a keen sense of the beautiful in nature, and always interested in the various types of men and women he met with. When writing to friends of his travels, he had a wonderful gift of describing the scenery amidst which he was staying, and the impressions that the wonders of nature made upon him.

To him was given the rare faculty of winning

the regard and affection of men of all sorts, of every religious persuasion and of none, yet without any concealment of his own Christian principles which were known and respected by very many.

His life is a remarkable example of how a man without the endowments of wealth, leisure or extended education, may by uprightness, kindness and a sustained and joyous Christian enthusiasm, become a leader among his fellows, inspiring and stimulating men of all classes in society to labour for the promotion of the Kingdom of God among men.

MALCOLM GRACE,	30	25	7mo.	1905
<i>Bristol. Son of James and Frances A. Grace.</i>				
SAMUEL S. GRAVESON,	29	17	7mo.	1904
<i>Lagos, East Africa.</i>				
GEORGE GREATHAM,	70	26	11th.	1904
<i>Ilkley.</i>				
ELIZABETH GRIMSHAW,	67	22	2mo.	1905
<i>Stoke Newington.</i>				
WILLIAM J. GRIMSHAW,	75	3	2mo.	1905
<i>Handsworth, Birmingham.</i>				
GEORGE GRUBB,	57	9	4mo.	1905
<i>Cork. A Minister.</i>				

George Grubb was born in Limerick in 1847. He was the son of Thomas and Elizabeth

Grubb, and was educated at Newtown School, Waterford, and served his apprenticeship to a bookseller and stationer in whose family he lived and was much beloved. The early Christian training of his mother, and intercourse with his uncle, Samuel Alexander, and especially with his aunt, the late Isabella Alexander, whose letters were a source of help and comfort to him, were, under the divine blessing, the means of building up his character and developing that broad-hearted charity for which he became conspicuous. When quite a young man he felt constrained to deny himself not a few of the amusements and recreations in which those around him freely indulged, and he frequently absented himself from the social circle lest his mind should be drawn away from that which to him was far beyond any worldly enjoyment. As he was made willing to follow the leadings of the Holy Spirit the gifts and graces which had been so remarkably bestowed upon him gradually developed until in due time he became "a vessel meet for the Master's use," "strong in the Lord and in the power of His might."

Having removed to Dublin early in 1867, he was appointed an Overseer, and exercising

a gift in the ministry to the great comfort and satisfaction of his Friends, he was recorded in 1870 at the early age of twenty-three. His addresses at this period, though generally brief, were marked by the same earnestness and simplicity which characterised them throughout his life.

Soon after this he returned to Limerick for a short period, and received from this Monthly Meeting his first minute to visit the meetings in the south of Ireland, and Carlow Monthly Meeting, accompanied by Thomas Chandlee. He finally settled in Cork in 1871, which thence forward continued to be his home, and in 1874 he married Louisa Meyers of that city.

He visited the various meetings in Ireland from time to time, and some of those in England and Scotland. A minister from England, who was present at a meeting held in Belfast at his request, especially for those speaking as ministers, writes:—"His counsel was most forcible and instructive, that those who felt themselves called to this blessed service should make it the great object of their lives, and should be very careful to do nothing that would hinder the work of the Lord, or weaken the influence of their message."

As years passed on, G. Grubb's ministry grew more powerful, and gave clear evidence of the anointing which takes home to the heart the simplest message. He loved to dwell upon the varied aspects of the redeeming work of the Lord Jesus Christ, appealing to the hearts and consciences of his hearers with a directness and power which had their source in his own personal experience. One felt that here was a man who *knew* the things of which he spoke, and to whom they were supremely real and important. He sought a definite message and delighted in delivering it; and was rarely heard to repeat himself.

He had no new Gospel to proclaim, his ministry was simple and practical, and deeply spiritual. The pathos of his voice and his reverent earnestness of manner made their own appeal. He was not as one far removed from those to whom he spoke; he was one with them in all their hopes and fears, their joys and sorrows; beloved as a dear brother and friend. His service was carried on not in the enjoyment of quiet leisure, but amidst the numberless activities and demands of modern social and business life. He was as much at home on a happy holiday as in

the ministers' gallery ; with the young and strong, as with the sick and feeble. None who shared the hospitalities of his home will ever forget the merry evenings spent there ; the amusing stories in which his heart delighted ; the swift repartee so truly Irish, and his drollery and clever wit. Nor will they forget the equally happy days in the country, especially when his wife and any of his four sons were of the party. His keen interest and enthusiastic appreciation of the beauties of nature, and his quick observation rendered him a delightful and ever instructive companion.

It was not strange that his influence should be great in his home, as between himself and his boys there existed the closest friendship and the fullest sympathy in all their pursuits and pleasures. It was truly a beautiful sight to see them together, when he combined the father with the brotherly attitude of a perfect companionship.

But his influence was widespread as well as private and special. No one could be more comforting in the house of mourning, as many can testify ; none could be more gentle and helpful with those who were old and weak ;

none so readily solve knotty questions as to the Discipline in the Society of Friends in Ireland. The versatility of his gifts gave him points of contact with "all sorts and conditions of men." The Lord was often near him in private religious opportunities; as he kept a single eye to the putting forth of the Divine Spirit the way frequently opened for this service. "Thou art the man" often comes home much more forcibly upon these occasions than in a public meeting, whatever the message may be.

G. Grubb was appointed Clerk to Dublin Yearly Meeting in 1882, an office which he continued to hold year after year up to the time of his death; and during that long period he devoted himself to the service of the Church in that capacity with an unselfish ability and earnestness which will never be forgotten.

But his labours were not confined to his own Society, for as opportunity offered, he bore witness in other Christian communities to the efficacy of that grace by which we are saved through faith in the atoning blood of Christ, and to His Spirit within us being the silent, patient, inspiring and ever guiding Presence among men.

As a friend and business man, many were the testimonies borne to the value of his character as the ideal of a bright Christian, ever endeavouring to follow closely the path of duty. One acquaintance writes :—" Mr. Grubb was to me one of the most lovely examples of a true follower of Him who was meek and lowly in heart. Kindly and gentle and loving, I can never forget him." Another who knew him intimately says :—" It was my privilege for some years to meet Mr. Grubb frequently on business, and I was not long in realising that he was indeed a man of worth, with high ideals, well informed, and most interesting in communicating what he knew. His removal is a loss to the world in which he moved."

In 1887, G. Grubb was appointed by Dublin Yearly Meeting in conjunction with others, to attend the Conference held in Richmond, Indiana. In the minute appointing them, they were encouraged to undertake such other service during the visit as might appear to be called for. In pursuance of this, our friend attended several of the American Yearly Meetings, including that of Canada, and had much acceptable service amongst them.

In 1892, he felt called to pay a visit in gospel love to several of the Yearly Meetings in America, including Canada, which had a special hold on his affections. In the course of this visit he attended the Yearly Meetings of New York, New England, Canada, North Carolina, Philadelphia and Baltimore, and paid extensive visits to the meetings composing most of them, often spending several weeks in some of the districts. He travelled much in Manitoba and other outlying parts of Canada Yearly Meeting, visiting scattered families and individuals in many remote places, where his ministry and kindly sympathy, his genial manner and remarkable conversational powers helped and cheered many lonely ones in their isolated homes.

His lengthened stay in some of the meetings, especially in Philadelphia and Baltimore, and in North Carolina, resulted in the formation of many warm and valued friendships.

Here we should like to insert part of an article from *The American Friend* of Fourth Mo., 1905, which shows a loving and just appreciation of our dear friend's character :
"The sudden death of George Grubb at his home in Cork, Ireland, is sad news for many

of us in America, while in his own Yearly Meeting it makes a void which no man can fill. He was one of the most influential delegates at the famous Richmond Conference in 1887, and he visited at that time some of our Western Yearly Meetings. A few years later he came to America on an extended religious visit, and won the love of Friends wherever he travelled. He made a third very brief visit one year ago on the event of the marriage of his eldest son. All who have ever had the opportunity of attending Dublin Yearly Meeting, or of performing religious service in Ireland, have come home impressed with the value of this dear man whom death has just removed. He had a fine Irish humour which gave a sparkle and flavour to all he said in conversation. His human interests were very wide, and he possessed genuine qualities of manliness so that in every avenue he was a valuable man, and a person of influence. But the most striking thing about him was the work which the grace of God had wrought in him. There are some persons who need a label to signify that they are Christians. He needed no label. The 'mark' of his Master was on his face and on everything he did. -

There was a subtle spirit breathing out of his life which convinced all who felt it that his religion came from a divine source. In fact, his life was a much more powerful argument than any chapter in Paley's 'Evidences' that Christianity is from God. We hesitate in these times to use the word 'Saint' because it has been badly abused since Paul's days, but there is no fitter word to describe G. Grubb than the word 'saintly.' He was saintly in the positive sense. He added to sweetness and gentleness and guilelessness the rugged qualities of strength and courage, and a consecration to righteousness. His coming to America was a distinct blessing to us, and if he could have lived among us longer he would have helped us on still farther towards deeper spirituality, for his spirit was broad enough to appreciate the good in all our types of Quakerism; and he could have helped us to fulfil that which is imperfect and incomplete. It is not for us to speak of his service at home—his own friends know better than we possibly can what he has been to them, but we can simply bear a personal testimony to the beauty and strength of the life whose earthly span has just closed."

G. Grubb's last important service, which

was only completed the year before his death, consisted in the valuable part he took in the preparation of the new Book of Christian Doctrine, Practice and Discipline of Dublin Yearly Meeting, a work in which he felt the keenest interest, sparing no time or trouble which could contribute to its satisfactory completion.

A Friend in Philadelphia at whose house G. Grubb stayed, writes to his widow, 4th mo., 26th, 1905, "I have just heard with feelings of the most intense sorrow of the sudden decease of thy excellent husband, whose friendship I greatly valued as that of one of my best loved friends. I hasten to express my heartfelt sympathy for you all in the loss which I esteem to be not to thy family alone but one which must be felt by the members of our Society generally. . . . His ministry in our meetings was always weighty and solemnising, and his entire attitude when he went in and out with us was that of a man of God, devoted to the service of his Lord and Master. The loss that our religious society has suffered by his removal can hardly be estimated."

From the end of Second Month, 1905, our dear friend was laid aside from active work, but as he was not really ill he enjoyed visit

from his friends, and was able to attend to business matters. His watchful interest in the religious life of his friends is manifested in the following lines addressed to Munster Quarterly Meeting, held in Cork, written a day or two before his death:—

“I feel deprived of a privilege not to be able to meet with my dear Friends, but I have my compensations from the hand of Him whose love I cannot doubt, and whose presence and comforts in His exceeding great and precious promises, so rich and full in the Lord Jesus Christ, I am favoured blessedly to experience. May His blessing and presence attend every sitting connected with the Quarterly Meeting, to the rousing of some, and the strengthening and encouragement of all who desire to love and follow our blessed Lord and Master.”

Though confined to his room, Geo. Grubb's happy temperament and buoyant disposition infected all around, so that it was a real pleasure to be allowed the privilege of seeing or of attending upon him. It was hoped that he might soon recover, and that once again he would take up his accustomed work, and attend the approaching Dublin Yearly Meeting; but this was not to be.

On First-day morning, the 9th of Fourth Month, the Quarterly Meeting was held at Cork, and G. Grubb was preparing to dress in the expectation of seeing some of his friends after meeting, when a sudden attack of heart failure came on ; and his spirit, freed from all earthly limitations, entered, we cannot doubt, into the full enjoyment of the vision of his living Lord.

* * * *

As the dear father was nearing the heavenly inheritance, his youngest son was suffering in Dublin from appendicitis, and though an operation was performed, no hope of recovery was entertained, and the bright young life closed on the morning of his father's funeral. He had loved and followed the Lord all his days, and so was found ready, to pass without fear and with a peaceful smile into his Saviour's presence.

“Behold, I say unto you, Lift up your eyes and look on the fields ; for they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal.”—John iv. 35-36.

IN MEMORIAM G. GRUBB AND HIS SONS.

Blessed be the Lord who sendeth forth
His toilers to the field ;
Who gives the grain to scatter round
In hope of ample yield.

Blessed be the Lord for him who toiled
Amongst us, earnest, true.
He is not dead but passed beyond
To brighter fields and new.

Just called aside to rest awhile.
None knew his work was done,
High noon as yet had scarcely passed,
When lo! the setting sun !

Alone he went ? Ah ! not alone
Along the valley dim,
With gentle footsteps radiantly
His youngest followed him.

And sire and son have both now passed
Within the pearly gate ;
There singing praises to their King
A loved one they await.

A brave young heart who bore the cross,
And laboured in the field,
Shod with the sandals of God's peace,
And sheltered 'neath His shield.

Thro' pain and weakness o'er the sea
Swift homeward bound he came,
Life's voyage done, his anchor held,
Stamped with the Maker's name !

Beloved of men, and called of God,
Three toilers graced with life
Eternal, in the Home above
Far from earth's care and strife.

Rest ye awhile, your loved ones come
When God shall will it so :
Some work for Him remains for them
In harvest fields below.

THOMAS E. GRUBB, 28 26 5mo. 1905
A Minister. Son of George and Louisa
Grubb.

Thomas Edward Grubb, second son of George and Louisa Grubb, of Cork, was born Second Month, 1877. He greatly enjoyed his time at Newtown School. Here the influence of one of the teachers helped to nurture the spiritual tendencies which developed into a gentle, loving, unselfish character. He was not given to talk much of deeper things ; his seriousness of mind was evidenced by his life. In 1897 he wrote to a young friend :—
“Those points which you mention we ought

always to bear in mind, especially 'Judge not.' How often we are apt to find fault with others when perhaps the failing is in ourselves. I think it is one of Christ's commandments which is passed over to a great extent. How often, too, we hurry over the time we have for private retirement. In my own case I have not given as much time as I might to the above, greatly to my loss. What we want to-day is that we may have Christ to be our 'all in all,' and that we may seek to do everything to His glory. Upon looking back upon days that are past, I cannot but say how good the Lord is. Although I have not been worthy of it, He has blessed me on every hand."

During a mission in Cork of Dr. H. Guinness, when T. E. Grubb was about nineteen, he was much impressed by the singing of the hymn, "I hear Thy welcome voice, That calls me Lord to Thee." It was like a fresh baptism of the Holy Ghost; and now the command "Son, go work to-day in My vineyard," which was the subject of one of the addresses, seemed a direct message to him.

Writing to a relative, he quoted these words, adding, "he trusted this would be his

experience wherever the vineyard might be." In another letter he says, "I feel how poorly I can thank God in any way for what He has done for me. I am sure that no matter what comes, sunshine or sorrow, it all comes for our good; and as we let Him make us what He wills, we get to know something of the great love He has for us. I have not made any move to go to the foreign field yet; I have given myself to the Lord for service abroad, and am waiting for the way to open. I have always had a desire since giving my heart to Christ to tell those who have never heard of His love."

On his twenty-first birthday, with this desire in his heart, he said to his mother, "I only want now your full consent before I go to the doctor to see if he thinks I shall be able to be passed by a Missionary Board for foreign service." The verdict was not favourable for even then there were symptoms of chest delicacy.

At this early age he filled the office of Overseer in Cork meeting; and having spoken for some time acceptably to Friends, he was recorded a Minister in 1902.

Like his father, he was much interested

in the Friends' Schools in Ireland, and at Dublin Yearly Meeting in 1901 he introduced the subject of a committee being appointed to visit them; which was carried out, he and his father being members of the committee. They spent about four days at each school. The lively enthusiastic enjoyment, and the solemn opportunities upon these occasions will not be forgotten by those who were on the committee.

T. E. Grubb's health continuing far from robust, his physician ordered a change of climate, and Australia having been decided upon, he sailed for Sydney in 1902, taking with him a minute from Cork Monthly Meeting.

His future history must be compiled from his correspondence, extracts from which but feebly pourtray the eager, earnest life lived in the midst of delicate health, long journeys, exhausting heat, and many drawbacks all cheerfully borne because of the deep heart-love which united him to the Source of all strength and power and comfort, and which alone enabled him to accomplish so much.

He sailed from Liverpool in Seventh Month, 1902, in the steamship "Suevic," and greatly enjoyed the religious services on board and

the Bible readings, in which he took an active part. He writes 8th of 9th mo., 1902, "We have had our last Bible study which seemed a very helpful one this morning. Three of us young, and coming out for the first time; the other a well-established Colonial is a contrast. We can humbly say the Lord has made this voyage bright with His felt presence amongst us."

Writing from Sydney he says,—“Though no light shines on the future one rests in the assurance that the Lord guides continually. . . . I am seeking special guidance. I am dealing with the Master direct about everything. . . . ‘J. J. Gurney’s Life’ and ‘Distinguishing Views’ have been a splendid help! I feel, praise the Lord, stronger spiritually, but only by feeling my utter helplessness.

“There is an open door for service among our own people here, not so much for visiting about (for Australian consecrated Friends can do that better), but for a residential stay of one or more devoted lives to build up the centres, seeking only to be the Lord’s messengers.”

He was present at the General Meeting of Friends held at Melbourne in 1902.

In the Eleventh Month, 1902, a temporary appointment was offered to him at Hobart School. Here he was much beloved by teachers and scholars, and he made many friends in the neighbourhood. Before starting from Sydney to take up this position, he writes: "My next move is occupying much thought—that is Hobart. . . . I feel like concluding with a note of hopefulness. We *can* trust the Lord. How many of us can truly say 'not one thing hath failed'; that although we may and do change, He never does; therefore let us "be strong in the Lord" and seek to experience in 1903 conquests that shall endure. That our Society has a great work before it, one cannot doubt, so let us live our individual lives 'well pleasing to God,' and we shall find that the Lord will not disappoint us, but will give us the joy of seeing greater things. The life enriched is the life surrendered to the Master entirely. My desire for all my beloved friends is that they may in all things be enriched by Him."

5, 3mo., 1903.—"My time at the School has been very interesting; the Scripture lessons with the classes were, I think, blessed of the Lord. It is wonderful how the Master leads one over untrodden paths, though the one

led is often in fear and trembling. The moral tone of the School is at a high standard. I shall always be glad of the six weeks of school life, they have been of great help to me. R. Mather and his wife have a Sunday School on the premises, at which most of the boys attend, and enjoy it very much." The same date, T. E. G. writes to his father—"Now what is the course to pursue? My ground up to the present has been that clause and always will be, 'When He the Spirit of Truth is come, He will guide you into all truth.' This brings us back to the former strength of the Society. If we are true Friends we need no puffed up and advertised specialities, but will with one accord acknowledge our exalted Saviour and seek to please Him. We want the 'ten mile' Quakers back again; if the Summer School and other conferences can do it for us even a little way, let us be inclined to help. Early Friends and the early Church had their errors to deal with; so shall we, but where the power of Christ is manifested, error will fade away. The progress of the Kingdom is in God's care, we are privileged to be co-workers: all that is of the Lord will last what is not of Truth will be overthrown."

T. E. Grubb endeared himself to every one with whom he came in contact. The teachers and young people at the School will never forget his earnest, bright, happy ways. The children were much attached to him, and when he left gave three cheers for Mr. Grubb! Young and old loved him, he seemed to get hold of their hearts, even with some unpromising ones.

After leaving Hobart, he spent some time very happily at the house of Thos. B. Robson near Adelaide, on his fruit farm, a life which would have suited him well, but his frail health necessitated his going to Kalyra sanatorium for some months.

He writes from Adelaide, 5th of 5mo., 1903, "I rejoice that weak ones can enter the Kingdom. We must all 'walk in the light' as far as we know how, and win those not seeing with us by love lived out in daily life."

17th of 6mo., 1903.—"I am learning blessed lessons from the Master here, especially the need for entire separation unto Himself, a lesson I have not learned yet."

2nd of 9th mo., 1903.—"Sunday I was exactly one year in Australia; somehow it has been a wonderful year! lots to remind

one of the Lord's goodness and many blessings. Yes, I am glad I came out here, though I miss you so much. It all feels so right."

In 1903, he wrote from Adelaide:—"To Friends in the Homeland. One word to my fellow young Friends. The Lord needs you, have you yet given your lives to Him? if not, do so, and get to know the Master's smile which lights up life's pathway all along. And now as your winter time is approaching, and various efforts will be put forth to help the friendless and fallen, may you have the joy of raising many such. I long to see you all, and tell you something of what I have found and experienced of the blessed companionship of the Friend of friends. Farewell, may that blessing which makes rich indeed be yours.

"In the bond of love, THOS. E. GRUBB."

Adelaide, 4th of 1st mo., 1904.—"This New Year has made me long for a much deeper spiritual experience. I am anxious to take more time for waiting upon the Lord, and to be sure of the opportunities more than I have been of saying the right word in season and withholding the unnecessary. How grand is the thought of the past being forgiven and forgotten by Him! 1903 has been to me one

of the best years I have known. I am unworthy of my Lord's gracious gifts."

In the sanatorium at Kalyra, near Adelaide, his health improved for a time. One of the patients wrote to his mother after his decease: "I hardly know how to write to you. I was looking forward to meeting your son again, and had no idea he was so ill; and what sorrow for you that three loved ones should be taken within such a short period! I shall never forget his bright Christian character, and his farewell address to us at the Sanatorium the Sunday before Christmas day: he spoke so earnestly about meeting us all again in the Home above. . . . He was not one to parade religion, but his life spoke, and there was no one more loved than he; many of us will not forget him as long as we live."

Another patient writes:—"I was with your son at Kalyra sanatorium. I had such blessed intercourse with him and enjoyed him so much, especially in our daily Bible class, that I can honestly say I came to love him as a brother. In December last he camped with me at Aldgate for three days, and I did wish it might have been possible he could have stayed there instead of going to Adelaide in

that fierce heat. Poor boy! he should have taken things more easily, but veritably the zeal of the Lord's work had eaten him up. . . . Like the Apostle Paul, he was in labours abundant, now speaking in a Baptist chapel, and then at a Temperance meeting, and visiting our own scattered gatherings of Friends."

Though very weakly, T. E. Grubb attended Hobart General Meeting in 1904, and at the last sitting spoke very impressively to the young, asking them to let him plead with them, if he never saw them again, to give themselves to God, and they would feel as he did, what a Friend they would gain.

The *Australian Friend* says:—"Towards the close of last year, he visited the centres of Friends in some parts of Victoria, and early in the present year accompanied by J. R. Walker, he called upon most of the isolated families of Friends in Tasmania, amongst whom his service was highly appreciated. Though coming amongst Australian Friends almost unannounced, he gradually in each centre became identified with them in all that concerned their welfare, both individually and collectively. Wherever he went no one received a heartier welcome, and no one has

laboured less ostentatiously or given his help and his influence more whole-heartedly."

His health not improving, he arranged to return home on the "Suevic," Wm. Wells and his family being on board with him, whose loving attentions were very helpful on the long voyage.

Our last testimony to his faithful labours in that distant land comes from Melbourne Monthly Meeting, 3rd of 7th mo., 1905.—
". . . He has passed from our vision, but he will live in our hearts as one whose joyous life commended to others the service of the Lord whom he so truly loved and so faithfully served. It was this joy of living—this beauty of holiness—almost more than his preaching that gave force to his message, especially to our younger members ; he preached the wonderful love of Christ *and* he lived it."

He landed at Plymouth the end of 4th month, and was met there by the sad news of the recent unexpected death of his father and youngest brother, which he bore with a brave spirit and truly Christian resignation, rejoicing in the happiness of his loved ones, and controlling his own grief. From London he was taken by easy stages to Cork. Here

the dear patient invalid lingered in much weakness, but without actual suffering for about a month, always bright and uncomplaining, and enjoying his friends so far as his strength allowed. Thus the end drew nigh, and peacefully on the 26th of 5mo., 1905, he passed into his Saviour's presence. The following lines were found written on the fly leaf of his Bible :—

Christ, only Christ e'er long will be my vision,
 Glory excelling soon, full soon I'll see !
 Christ, only Christ my every thought fulfilling,
 Christ, only Christ my "all in all" to be.

LOUIS A. GRUBB, 20 12 4mo. 1905

Cork. Son of George and Louisa Grubb.

WILLIAM GUNN, 79 30 9mo. 1904

Southampton.

SARAH HADDOCK, 85 14 12mo. 1904

Crumlin, Co. Antrim.

DEBORAH H. HALLIDAY, 59 15 11mo. 1904

Monkstown, Dublin. Widow of John Halliday.

JACOB HALLIDAY, 72 15 12mo. 1904

Monkstown.

FRANCES HALLIDAY, 71 11 2mo. 1905

Belfast. Widow of John Halliday.

THOMAS HAMILTON, 68 7 1mo. 1905

Darlington.

ANN HAMILTON,	66	10	1mo.	1905
<i>Darlington.</i> Widow of Thomas Hamilton.				
SARAH HANDLEY,	79	13	8mo.	1905
<i>Askrigg.</i> Wife of John Handley.				
ALFRED S. HARDING,	85	26	7mo.	1905
<i>Santa Barbara, California.</i>				
MARY HARDWICKE,	77	29	5mo.	1905
<i>Keighley.</i>				
GEORGE HARE,	22	13	3mo.	1904
<i>Hereford.</i>				
JAMES HARRISON,	80	29	11mo.	1904
<i>York.</i>				

The earlier part of this dear Friend's life was spent as a member of the Salem Congregational Church at York, which at that time was favoured with the faithful ministry of James Parsons. In connection with that denomination, a Mission School was started by a young friend of James Harrison's, in one of the lowest districts of the city, but very near the place of worship they attended. It was known at first as the Salem Mission School, but the workers in it, and its financial supporters, soon ceased to be limited to the members of that special congregation, and it has long been known as the Hungate School. James Harrison became its superintendent, and for

more than forty years continued to devote his energies to this service, and to general evangelistic and pastoral work in the very poor neighbourhood around; insomuch that he was familiarly known by many of his friends as the Bishop of Hungate; a title at first playfully given to him, but which was felt to be remarkably appropriate to one who came much nearer to the Apostle Paul's idea of a Christian bishop than a good many mitred prelates have done. Continuous house-to-house visitation, faithful warnings against drinking and other evils, the distribution of tracts and portions of the Scriptures, arrangements for Gospel meetings both on First-days and week-nights, and in times of special distress or severe weather the providing of free breakfasts for the scholars on First-day mornings, were all included in James Harrison's loving service.

Of the results of this patient work of our late dear friend and his numerous helpers, much might be said. Many of the scholars have continued to attend the schools long after the age when similar institutions too often fail to retain them; numerous young men and women over eighteen years of age are still on the books, and even several who are married

and in middle life. A good many, from being scholars, have become teachers, either in their own old school or in other institutions of the kind: and hundreds have expressed to the superintendent or teachers their deep thankfulness for blessings received in the Hungate School.

Even before James Harrison became so active in this special work, he had been diligent in his Master's service in other ways. He began with tract distribution as a very young man, taking his stand on Ouse Bridge during the time of evening service in the churches and chapels, hoping to arrest the attention of some of the absentees from public worship. He frequently visited the barracks, to converse with and help the soldiers. The debtors imprisoned in York Castle also claimed his attention, and as long as the opportunity was given, he held meetings and personal interviews with them. These were times of kindly intercourse with men in trouble, which made the heart tender, or of solemn appeal touching the interests of the soul and eternity. In 1860, the debtors convened a meeting by themselves, and passed a vote of thanks to their friend for his labours on their

behalf; one of them mentioning that he had visited the prison three hundred times during the year, and had in all paid 24,000 personal visits.

James Harrison was very conscious of his own limitations, having had few educational advantages in his youth, and being closely occupied throughout most of his life with regular work in a large manufacturing confectionery business, in which he rose to the position of foreman. But it is interesting to note how successful he was in leading many others, some of whom were more favoured in respect to intellectual equipment, into active service for Christ as his companions and helpers.

About thirty years ago, after the retirement of James Parsons from York, James Harrison associated himself more definitely with Friends, and in 1876 he was gladly received into membership, and occasionally took vocal part in their meetings; not very often, it is true, in the large York congregation, as he evidently felt that his gift was more specially adapted to a ministry among the poor and unlettered, but he not unfrequently took an acceptable part in visits to country meetings in the neigh-

bourhood, and rendered helpful service as an Overseer, and on the Committee for the care of attenders of meetings who are not in membership.

In his later years, his health became seriously affected. The transition from the hot rooms of the works where he was employed, to the cold and damp of winter evenings, when he went out on his pastoral visits, brought on chronic bronchitis; and after struggling for some years with his infirmities, he was allowed by his employers to retire with a moderate pension. This was supplemented by a few friends, who were very desirous that he should be able to carry out the useful activities of his life without anxiety as to his modest needs: and thus, with added leisure, he devoted himself, as long as health and strength allowed, yet more fully to the welfare of the inhabitants of Hungate. But about three years before his death, increased feebleness compelled him to relinquish one after another of his engagements, though he continued almost to the end to pay personal visits to the sick, the needy and the dying, even when it seemed as if his strength was quite unequal to the effort.

For the last six weeks of his life he was confined to his room, suffering from gradually increasing weakness and heart failure. During this time he was faithfully and lovingly tended by the daughter who had been his devoted companion for the years that had elapsed since the death of his wife, and it was most cheering and instructive to note his patience, and his quiet, happy trust in his Heavenly Father's love, whilst he continued to hope that he might be raised up again for a little more active work for his Master; but the expression of this was always coupled with the acknowledgment that "the Lord knows best," and that he could gladly leave the issue to Him. As a friend said on the occasion of his funeral, he was more truly a great man in the highest sense of the word, than many who have filled far more conspicuous positions in public life. We rest with thankfulness in the assurance that he has received the Lord's own "Well done, good and faithful servant; thou hast been faithful in a few things: I will make thee ruler over many things: enter thou into the joy of thy Lord."

JANE H. HAUGHTON, 53 7 9mo. 1905

Cork.

FLORENCE S. HEALD,	32	8	4mo.	1905
<i>Peckham.</i>				
SARAH HEWITT,	72	15	2mo.	1905
<i>Chester.</i> Widow of Thomas Hewitt.				
MARGARET HIBLING,	57	8	1mo.	1905
<i>Dartford.</i> Wife of Edward Hibling.				
FRANCIS HILYER,	75	28	8mo.	1905
<i>Bath.</i>				
JAMES HINDMARSH,	92	24	5mo.	1905
<i>Ryton.</i>				
ELIZABETH HODGKIN,	86	7	10mo.	1904
<i>Reigate.</i> Widow of John Hodgkin.				
MARY J. HOLMES,	76	15	3mo.	1905
<i>Jesmond, Newcastle-on-Tyne.</i> Wife of William H. Holmes.				
SARAH HOOPER,	64	31	10mo.	1904
<i>Liverpool.</i> Widow of George Hooper.				
MARY A. HOWE,	67	1	10mo.	1904
<i>Hull.</i> Widow of John Howe.				
ANN M. HUNT,	71	10	1mo.	1905
<i>Bristol.</i>				
MARIA HUNTON,	90	25	11mo.	1904
<i>Hastings.</i> An Elder.				
JAMES JACKSON,	60	1	5mo.	1905
<i>Settle.</i>				

FRANCIS JACOB,	65	13	8mo.	1905
<i>Waterford. An Elder.</i>				
PRISCILLA JAMES,	86	10	5mo.	1905
<i>Poole.</i>				
HENRY JESSOP,	77	14	1mo.	1905
<i>Sheffield.</i>				
ALICE JOHNSON,	47	19	8mo.	1905
<i>Whitechapel.</i>				
JAMES JOHNSTONE,	78	18	10mo.	1904
<i>Glasgow.</i>				
GRACE JOSLIN,	89	9	6mo.	1904
<i>Hadley. Widow of William Joslin.</i>				
ELIZA JOSLING,	79	12	5mo.	1905
<i>Chelmsford.</i>				
EDWIN KENNETH,	64	10	2mo.	1905
<i>Newcastle-on-Tyne.</i>				
ELIZA KERSLEY,	61	1	1mo.	1905
<i>Egremont. An Elder.</i>				
JANE KING,	43	28	6mo.	1904
<i>Blackburn. Wife of Arthur W. King.</i>				
JOHN KING, JUN.,	85	25	4mo.	1905
<i>Withington.</i>				
WILLIAM KING,	69	18	11mo.	1904
<i>Eccles.</i>				
PRISCILLA LAMBERT,	77	31	1mo.	1905
<i>Leeds. Wife of Jonas Lambert.</i>				

MARTIN LIDBETTER, 84 27 5mo. 1905
Wigton. A Minister and Elder.

Born in Brighton in the year 1820, Martin Lidbetter's life exceeded the allotted span of the psalmist, and at his decease he was the oldest of living schoolmasters in the Society of Friends, having actively engaged in the duties of school life from the early age of fourteen until he relinquished the post of superintendent of Wigton School in 1893.

At nine years of age he travelled by coach to Ackworth, where he remained for five years, and then went to Sidcot School as an apprentice under William Batt, with Barton Dell as head teacher. Throughout his apprenticeship he appears to have most conscientiously discharged his duties, which in the first few months were of a peculiarly arduous character. At the end he was complimented and adequately rewarded for the faithfulness with which he had fulfilled his indentures. The conscientious character formed thus early was a marked feature of his whole life, and gave evidence that his religion was of a truly practical kind. Whatever he put his hand to was thoroughly done, and as we believe "unto God and not alone to man."

He remained as a teacher at Sidcot until he went to take charge of the first class in Croydon School, a post which he retained until the summer of 1852. He was a very satisfactory master, and was one who possessed the happy faculty of teaching and controlling boys without the friction that sometimes mars a teacher's efforts. His boys liked him, for he was kind but firm. Others in the school at the same time were not so successful, and to these, especially the young ones, he was a sympathising friend and a wise adviser.

Having ceased to be a pupil at an early age, and at once entered upon his duties at Sidcot, he had not the advantage of a college education; but being of a studious nature, he was able to keep well abreast of his class, and to lay the foundation of a well stored mind that eminently fitted him for the posts he afterwards occupied. He was a practical educationist, in common with many of his contemporaries who were trained under similar circumstances, and he always maintained an open mind towards the requirements of the day, and was ever willing to welcome and adopt new methods which commended themselves to him. Thus in later years he

introduced co-education into Wigton School, when it was only being spoken about in the sister establishments. The laboratory at Wigton was one of the earliest to be equipped with appliances for practical work..

His influence over young teachers commencing their arduous duties was a marked feature of his method of training those placed under him. The appreciation of his oversight and tenderness are best expressed by one who came under his fostering care, in the following extract from a letter written on the occasion of his decease. "I have, and always shall have, the pleasantest recollection of my time at Wigton, and my connection with Martin Lidbetter. He was exceedingly kind to me as a young teacher, bearing with and correcting my many faults in the kindest and most fatherly manner. I do not think a young teacher could have had a better master, he always backed up you so, though afterwards privately he showed you how the friction might have been avoided."

In 1860, after many years' experience in our Public Schools, and in his own private school in Nottingham, he was elected to the post of Superintendent of Wigton School,

and it is in this connection that he is most widely known as a schoolmaster. He lost his first wife in 1861, but married again, in 1872, Eliza Walpole who was for a large part of his superintendency at Wigton his assiduous companion and sharer in the difficulties and anxieties incident to a faithful discharge of their arduous duties.

Throughout life he maintained a loyal attachment to the Gospel message as enunciated by the Society of Friends, and though naturally reticent in giving expression to his deepest feelings, he gave the fullest evidence of a close walk with the Redeemer. The concerns and developments of the Society were always of the deepest interest to him, and the affairs of the meetings of which he was a member always had his best thoughts. In Holm Monthly Meeting, to which for forty-five years he belonged, he held the offices of Overseer and Elder, as well as Clerk to the Quarterly Meeting, and its Meeting for Ministry and Oversight.

It was the desire of many of his friends, that a life which bespoke so much depth of religious experience should find expression in our meetings for worship, but he does not appear to have recognised the call to a public

ministry until after he had given up the post of Superintendent of Wigton School. It seemed as though his religious exercise on behalf of others found its expression in the schoolroom, and that when no longer intimately connected with the life of the boys and girls, he found his heart drawn out in love to the members of his meeting, older as well as younger. When once he had entered upon this phase of religious activity, his ministry was cordially united in by his friends, who recorded him as a minister. His message was one of loving sympathy with those who were privileged to sit under him, and his communications, though not lengthy, were always weighty and edifying. His mind was well stored with scripture passages, and he possessed a thorough knowledge of biblical history; his quotations, remarkably accurate, always gave evidence of matured thought and well formed judgment. The meetings in which he spoke, always felt their spiritual life quickened by the spirit of love, thankfulness and hopefulness which he was, under the influence of the divine spirit, enabled to hand forth. His last address was given in the mid-week meeting at Wigton, with special reference to the children present, and as this was within

a few hours of the close of his life, he may almost be said to have died in harness. The previous First-day he spoke from the passage "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me."

No lingering illness marked the ending of his long and useful though somewhat uneventful life, and he passed away in sleep, exchanging the service of earth for the higher service above.

WALTER LUCAS, 67 22 8mo. 1905

Wandsworth. An Elder.

SARAH MACQUILLAN, 83 13 3mo. 1905

Monkstown, Dublin.

CHARLES MANNERS, 51 26 6mo. 1905

Mansfield.

SARAH MARRIAGE, 90 3 11mo. 1904

Reigate. Widow of Alfred Marriage.

SARAH MARTIN, 84 3 3mo. 1905

Ulverstone. Widow of George R. Martin.

WILLIAM MARSH, 80 24 1mo. 1905

Colwyn Bay. An Elder.

FREDERICK MASSEY, 68 24 1mo. 1905

Spalding.

REBECCA MATTHEWS, 80 31 3mo. 1905

Earls Colne. A Minister. Widow of William Matthews.

HANNAH MCGUIRE,	64	25	2mo.	1905
<i>Darlington.</i> Widow of Peter McGuire.				
HENRY MELLOR,	47	10	10mo.	1904
<i>Paisley.</i>				
MARY A. METCALFE,	75	3	5mo.	1905
<i>Sunderland.</i> Widow of Robert Metcalfe.				
FRANCES A. MILLS,	73	11	9mo.	1905
<i>Stockport.</i> Widow of John Mills.				
SARAH A. MILNES,	73	22	10mo.	1904
<i>Dewsbury.</i> Widow of Edward Milnes.				
JOHN MORLAND,	60	22	1mo.	1905
<i>Liverpool.</i>				
ISABEL MORRIS,	2	26	8mo.	1905
<i>Kendal.</i> Daughter of Daniel and Margaret Morris.				
ROBERT MORSLEY,	68	6	5mo.	1905
<i>York.</i>				
GEORGE H. MOSES,	42	1	3mo.	1905
<i>Darlington.</i>				
ELIZABETH L. MUNRO,	32	14	7mo.	1905
<i>Bradford.</i> Wife of Hector Munro.				
REBECCA S. MURRAY,	31	19	1mo.	1905
<i>Moy.</i> Wife of David W. Murray.				
WILLIAM NEWLOVE,	77	7	7mo.	1905
<i>York.</i>				
MARY NEWLOVE,	70	10	9mo.	1905
<i>York.</i> Widow of William Newlove.				

ARTHUR E. PALMER,	3	24	3mo.	1905
<i>Bangor.</i> Son of Charles and Helen C. Palmer.				
EMILY PARKINSON,	68	19	9mo.	1905
<i>Grange-over-Sands.</i> Wife of Robert Parkinson.				
GEORGE PAYN,	75	25	1mo.	1905
<i>Shipston-on-Stour.</i>				
HANNAH PEARSON,	79	4	12mo.	1904
<i>Wigton.</i> An Elder. Widow of Jonathan Pearson.				
ALICE M. PERRY,	55	31	7mo.	1905
<i>Dover.</i> A Minister.				
DANIEL PICKARD,	76	30	8mo.	1905
<i>Leeds.</i> A Minister.				
ELIZABETH PICKARD,	46	17	10mo.	1904
<i>Harrogate.</i> Wife of Walter Pickard.				
GEORGIANA PICKARD,	49	16	5mo.	1905
<i>Harrogate.</i> Wife of Arthur Pickard.				
GEORGE PICKARD,	84	10	2mo.	1905
<i>Mansfield.</i>				
LYDIA PIKE,	70	17	7mo.	1905
<i>Dublin.</i> Widow of William H. Pike.				
MARY E. PJM,	46	21	3mo.	1905
<i>Dublin.</i>				
CHARLES POWTER,	54	7	1mo.	1905
<i>Elsenham.</i>				

ALICE PRESTON,	90	27	11mo.	1904
<i>Yealand Conyers.</i> An Elder. Widow of Roger Preston.				
AMY E. PRESTON,	39	12	12mo.	1904
<i>Longsight.</i> Wife of Samuel J. Preston.				
EDWIN PUCKRIN,	46	17	2mo.	1905
<i>Danby End.</i>				
ROBERT B. PUDNEY,	85	8	12mo.	1904
<i>Earls Colne.</i> A Minister.				
MARTHA J. PUMPHREY,	48	21	2mo.	1904
<i>Bromyard.</i>				
WILLIAM PUMPHREY,	88	28	3mo.	1905
<i>Redland.</i> An Elder.				

Although the records in the *Annual Monitor* more often refer to the lives of those who have to a greater or less extent been engaged in definite philanthropic or religious work, it may be well briefly to review a long life honourably spent in scientific pursuits, and in various ways tending to the benefit of our fellow men.

William Pumphrey was born at Worcester in 1817. His life was one of many vicissitudes. He was apprenticed to a grocer, and such was his thirst for knowledge, that he was in the habit of reading while delivering goods to customers.

At an early age he entered into business as a grocer, but was unsuccessful. Many years later, he paid his creditors in full with interest, and one of them sent a letter to a newspaper acknowledging the fact as exhibiting the uprightness of his character. W. Pumphrey afterwards held a position at the "Friends' Retreat," York, where he no doubt gained valuable experience in the treatment of the insane, which qualified him for the work of a considerable portion of his after life, in the first place as assistant to his father-in-law, Thomas Allis, and afterwards on his own account, with the assistance of his wife, at the private asylum at Osbaldwick, near York, and later at Laurence House, York, formerly the residence of the late Samuel Tuke.

W. Pumphrey and Elizabeth Allis were married in 1851, and they had two daughters.

In 1845, he became a teacher at York School, a post which he occupied for several years under John Ford as Head Master, and he was principally instrumental in introducing the teaching of science. He was an enthusiastic photographer, and was engaged in that business for some years at York, during which time, and whenever opportunity offered, he was in

the practice of giving popular lectures on scientific and kindred subjects.

At the time of the Franco-Prussian war he acted, in conjunction with the late Thomas Whitwell, William Jones and others, as a special commissioner, employed in distributing relief to the suffering non-combatant peasantry in France, and assisted in nursing one of his co-adjutors through an attack of smallpox.

W. Pumphrey retired from business in 1872, and in 1881 he and his wife took up their residence at Bath; and although then advanced in years, he continued his useful labours and served on the City Council and the School Board, working with all without distinction of creed or party. At Bath he had a large garden which afforded scope for his love of horticulture; and his library, observatory, etc., were used to promote the enjoyment of his friends.

In 1895, W. and E. Pumphrey removed to Redland, Bristol, where he spent the last ten years of his life, and where he and his wife celebrated their golden wedding in 1901.

W. Pumphrey was fond of travel, and made many excursions to Switzerland and other parts, bringing home many photographs of the scenery; and it was his delight to reproduce

them to his friends with the magic lantern. Accompanied by several of his grandchildren, he paid his last visit to the Continent when eighty-five years of age.

He was an enthusiastic worker, and spent much time in his workshop; and when over eighty years of age, he voluntarily undertook the preparation of plans for additions to Redland Meeting House, and was indefatigable in assisting to carry out the scheme.

W. Pumphrey was much attached to the Society of Friends, and regular in his attendance of Meetings for Worship and Discipline; and for several years he acceptably occupied the position of Elder in Bristol Meeting.

He died after a brief illness on the 28th of Third month, 1905, aged 88 years. His widow gives the following touching account of their last parting:—"During the few past weeks, we both felt sometimes almost at the far end, but were both unwilling to give up. On the night of the 18th of 3rd mo., the last straw proved too much, and we both collapsed, and I being too ill to nurse him we voluntarily parted just at the foot of the 'shining stairs'; and though no words were spoken, in full trust, knowing that we had been faithful companions

so long as it pleased our Heavenly Father, and in the knowledge that we should not meet here again. It was a great favour that he had a fairly happy time of much unconsciousness, and that I was enabled to be entirely restful and satisfied about him."

The funeral was at Hazle, an ancient burial ground belonging to Friends, a most lovely spot, about nine miles from Bristol. It was attended by many relatives and friends, and by all his living descendants, and proved a very solemn occasion. Just at the close, a son-in-law of W. Pumphrey quoted the words (evidently with deep feeling), "By their *fruits* ye shall know them; do men gather grapes of thorns or figs of thistles?" After referring to the life which had been lived amongst us, he added "I should not have ventured to break the solemn silence, if it had not been that just before we started, the *one* who is to-day suffering sore bereavement, said she hoped that if anything was said at the grave side, it would be only words of praise, thanksgiving and hope."

W. Pumphrey's life cannot be more appropriately summed up than in the concluding words of a paper, contributed by him to the *Friends' Quarterly Examiner* nearly thirty years

ago, on the life and character of Thomas Allis. "We trust that his example may prompt many to perform the special service that may be laid upon them, in the full belief that they will find, as our dear friend did, that an ample reward is in store for all who faithfully execute the trusts committed to them."

THOMAS PYE,	85	2	5mo.	1905
<i>Wyresdale.</i>				
ARTHUR RANSOM,	52	7	12mo.	1904
<i>Hitchin.</i>				
ELIZA RANSOM,	52	25	12mo.	1904
<i>Hitchin.</i> Wife of Theodore Ransom.				
JOHN RAWLINGS,	82	18	7mo.	1905
<i>Clapham Road.</i>				
MARY REUNIX,	66	5	4mo.	1905
<i>Dublin.</i> Widow of Francis Reunix.				
MARY H. RICKMAN,	70	5	7mo.	1905
<i>Lewes.</i>				
MARY ROBINSON,	91	7	2mo.	1905
<i>Dublin.</i>				
GEORGE ROSE,	69	25	8mo.	1905
<i>Burford.</i>				
JAMES E. ROWNTREE,	35	15	10mo.	1904
<i>Southport.</i>				

JOHN W. ROWNTREE, 36 9 3mo. 1905
Scalby. A Minister.

John Wilhelm Rowntree was the eldest son of Joseph and E. Antoinette Rowntree, of York. He lived in that city until, in 1899, he was ordered by the doctors to desist from daily attention to business, and to seek country air and surroundings. He then moved with his family to Scalby, three miles from Scarborough. He was building a home there at the time when death seized him at New York, on a visit to an American eye specialist.

He was a delicate, sensitive boy, shut out by an infirmity of deafness from many of the games, both at Bootham and at Oliver's Mount, Scarborough, where his school days were spent. He did not distinguish himself in his lessons, but showed even at that early age a liking both for art and literature.

On leaving school he entered the cocoa works at York, and applied himself with great zeal to business. As time went on, he developed a strong will, and great power of mental concentration. The battle of life soon became very real and arduous to him, but he sought the secret of true discipline, and even his infirmities seemed

to be turned into stepping stones in his onward progress to a higher life.

His experience can best be given in his own words :* “ I must seek not merely to lop off but to grow. I must acquire something I have not got. And here is a difficulty. In practical experience how am I to know what is meant by listening to the voice of Christ, obeying Him and following Him ? How am I to identify the substance behind the current phrasing of the religious in my own inner consciousness ? At first indeed there may be nothing to recognise, no intimation of Divine power, no distinct voice thrilling and commanding the soul, no Presence before whom I instinctively kneel. No, perhaps not. But there is conscience, and conscience is a guide we can follow. For example ! Be thoughtful of others, even in little things. Make a practice of forgetting self. In the past it was always I, what do they say and think of *me*, am *I* getting the recognition that is my due ? Now let it be otherwise. Am I helping Him, what can I do for Him, what am I thinking of Him ? Am I giving Him His due ? Without cessation

* *John Wilhelm Rowntree, Essays and Addresses.* Headley Bros. p. 402.

in the intimacies of the home life or on the broader stage of public service, the choice between recognised alternatives recurs. Generally I know perfectly well which is the right choice. Some one angers me, insults me. I want to hit back, sting with a sharp repartee, crush with a jibe. I practise restraint. I return soft answers. And so I might illustrate at large. In every activity of life I might select instances to mark the steps of my pilgrim's progress.

"But I cannot rest satisfied here. I seek not only discipline but victory. I want to know not only conscience, but Christ. Yes, but to the sincere experimentalist, using his conscience as a guide, and seeking always to focus his life on that of Jesus Christ as he knows Him in the Gospels and recognises Him in His faithful disciples, there comes a time when the line between conscience and Christ grows very thin. There comes a time, when the higher life of which I am always aware, and which I have tried to follow, becomes so merged in my thought of Christ and my devotion to Him, that I can hardly distinguish the two in my mind. There comes a time when suddenly I am on my knees, my whole soul flooded with light and love, tears

in my heart and eyes, an unspeakable peace enfolding me. The pierced hands have reached through to me at last and draw me gently forth to Him. 'Come unto me and rest,' and I answer, Yea, for I am hid with Christ in God.

"I have sketched, you say, a hypothetical career. No, it is a story from real life."

Those who knew him best in private life, and who listened to his ministry in his later years especially, know how exactly the rich development of his mind, character and spirit confirmed the reality of the experience thus described.

He had married Constance Naish in 1892, and enjoyed the happiest of homes with his wife and children. Advancing years only increased this happiness, for life became to him a sacrament; its gifts were given to be shared, and "e'en its dews of sorrow were lustered" with Divine love.

Limited both in sight and hearing, and with the doom of total blindness hanging over him, his vision was enlarged beyond the things of time, and "the melodies of the eternal chimes" gave a harmony to his character as a whole, which spoke more convincingly than words could speak, to those who met

and knew him. He radiated warmth and the sunshine of the soul.

In this connection it may be hoped that the Guest House now open at Scalby, adjoining the home he was building, may long remain as a resting-place for men and women weary in the battle of life, and as an "Interpreter's house" to pilgrims in their journeying. His interests in life were manifold, but the longing grew above all other desires that he might be used to assist in bringing about a revival of spiritual power and consecration in the Society of Friends. He believed that if its members would only devote themselves with singleness of service to their Master's work, a great door and effectual for the uplifting of humanity stood open before them. With this object he wrote and spoke, and visited and laboured, wherever the opportunity was allowed him. His zeal and remarkable industry on behalf of Summer Schools and of the permanent Friends' settlement at Woodbrooke were all contributions to this end. He wanted to see Quaker apologists rise up "with the courage of Luther, but with the scholarly insight of Erasmus." His faith was genuinely inclusive. He worked for Adult Schools as untiringly as he worked to win the

educated to a fuller perception of their stewardship.

He greatly desired that the stirrings of new life in the Society should find access in a traveling Yearly Meeting, which should be "more elastic, more alive, more representative"; and the great series of meetings held in the North of England at the time of the late Yearly Meeting was his planning. He longed that Friends should bring their plea for the simplicity and directness of a spiritual faith in Christ before the leisured few, as well as before the industrious many. "Intellectual development," he wrote, "ought to lead, not to fastidious aloofness, but to the most earnest and powerful advocacy of all that makes for the highest life."

Having passed through great mental searchings himself, he had unusual sympathy with all wrestlers with intellectual doubt, and his ministry was made very helpful to such, as well as to the many who are more troubled by mere selfish indifference to the inner call.

He was very generous, always to the extent of his available means, and heedless of self except in the matter of books.

In the midst of all his abounding hopes and labours the call to higher service came.

He was struck down by pneumonia on the voyage across the Atlantic, and died in the New York Hospital. His remains rest by the side of the Meeting-house at Haverford, under the care of the kindest of Friends.

“ Yes, pray, ’tis the Master’s word :
Grieve not that the labourers fall ;
But rather yield Him hearty thanks,
Who liveth ever to fill the ranks,
Lord, Lord of all.”

LOUISA RULE, 74 7 5mo. 1905
Saffron Walden.

ANNA M. RUTTER, 73 22 10mo. 1904
Bristol. Wife of Richard Ball Rutter.

EMILY M. SANDERS, 83 4 2mo. 1905
Hawsker, near Whitby.

JANE SATTERTHWAITE 74 4 2mo. 1905
Colthouse. Wife of William Satterthwaite.

JAMES SELF, 81 22 12mo. 1904
Leiston.

ROSE SELF, 80 20 12mo. 1904
Leiston. Wife of James Self.

MARY SEWELL, 41 19 1mo. 1905
Aislaby.

SOPHIA SHARP, 55 2 11mo. 1904
Tunbridge Wells.

JOHN SHEPHERD,	65	3	10mo.	1904
<i>Manchester.</i>				
HANNAH SIMPSON,	85	31	1mo.	1905
<i>Ackworth.</i> Wife of John Simpson.				
WILLIAM SMANE,	57	2	2mo.	1905
<i>Darlington.</i>				
ARTHUR N. SMITH,	35	5	5mo.	1905
<i>Acomb, York.</i>				
JOSEPH SMITH,	91	10	12mo.	1904
<i>Saling, Essex.</i> An Elder.				

In the death of Joseph Smith the Society of Friends has lost a strong personality, one whose upright life and consistency of character won universal esteem. Born in July, 1813, at the time of his death he had more than passed his ninety-first year, and during the whole of his long life he had been active in many forms of public work, and a prominent member of the Society of Friends in the county of Essex.

His father was Joseph Smith, of Great Bardfield Hall, and his mother Sarah Burgess, of Leicester. His family, in direct line, had lived at the Hall in the little village of Great Bardfield, Essex, from the year 1741, all being worthy members of the little Friends' Meeting held at that place.

He was educated at Colchester, and at Epping, under the care, at the latter place, of the late Isaac Payne, a schoolmaster who seems to have gained the esteem and respect of all his pupils. While at Colchester he remembered being conveyed in a sedan chair, on the occasion of an accident, when he broke his arm, and this memory, linked with the fact that in later years he also rode in a motor car, makes one realise how long a span his life covered. He also remembered as a young man going as "guide" to Stephen Grellet, driving him from Bardfield to Saffron Walden when that valued minister was visiting the meetings of Essex in the year 1832.

In 1837 he married Mary, daughter of James and Charlotte (Fell) Christy, of Broomfield, near Chelmsford, and for the next twenty-eight years lived at Pattiswick Hall, near Braintree. Here their seven children were born, three sons and four daughters, the eldest, Sarah, becoming more and more of a companion to her father as their lives drew out together.

In 1865 he left Pattiswick Hall, relinquishing the farm to his eldest son, Joseph, and removed to Saling, where he felt free in a farm of his own to carry out many plans which the

land laws of the period and the vexatious game laws had hitherto prevented. At the same time he undertook the heavy responsibility of the care of the widow and eleven children of his brother Henry, who had recently died at Bardfield Hall. The eldest son of this family was only seventeen at the time of his father's death, and the fulfilment of this trust, and the care of and for his brother's widow and family during the long period of over thirty years must ever be regarded as one of the achievements of his useful life.

As a member of the Society of Friends he was keenly interested in all that belonged to its life and work. He was a most diligent attender at Yearly, Quarterly, and Monthly meetings, and unless prevented by ill-health, was hardly ever known to absent himself from these gatherings, where his wise judgment, wide experience, and practical common sense joined to a warm feeling of love and interest for Friends, made him a most valued help to the meetings. He was always ready to undertake any office requiring sound judgment and special tact. He was assistant clerk and clerk to Essex Quarterly Meeting for many years.

A man of a singular combination of modesty

of character and confidence in his own opinion, Joseph Smith was a remarkable example of one who would do what he thought right in the face of everything.

He took keen interest throughout his life in the administration of the Poor Law. He served his county as a Guardian of the Poor for over fifty years, half of that time as Chairman of the Board. He was a member of the Dunmow Board of Guardians when it was first formed in 1834, and on removing to Pattiswick in 1836 he became a member of the Braintree Board, and so continued with one year's intermission till 1863, when he was appointed its Chairman, an office which he held for twenty-five years. It is recorded that out of a thousand meetings of the Board, to which he was summoned, he attended nine hundred and seventy. To the deliberations of the Board he brought that sound common sense, energy and earnestness of purpose which were an integral part of his character; and as in all the other relations of life, he won the esteem and respect of those with whom he came in contact.

In the references to his death at the Braintree Board of Guardians, special tributes were

paid to his honesty, straightforwardness and courtesy in his intercourse with all connected with the work of the Union.

After so long a service as a guardian, on his retirement in 1888, Joseph Smith had not intended taking up further public work ; but the County Council being in process of formation, he received an invitation from a prominent political opponent to become one of the first Aldermen. He was elected, and very shortly became the oldest member of the Council, being then seventy-six years of age. He only retired from this position in 1903, when within three months of ninety.

From early days, Joseph Smith was intensely interested in politics. He often said that politics should come next to religion in a man's life. It was a happy recollection of his that during Cobden's advocacy of Free Trade, he was one of the first of the few farmers who held up their hands in its favour at a meeting of agriculturists at Colchester. From the belief that this was the true policy for the country, and in the interests of the people generally, he never wavered, although to him personally as a farmer it was by no means beneficial.

He was for many years President of the Liberal Council for the Maldon Division of Essex. His last public appearance as a politician was on June 3rd, 1904, when he presided at a joint meeting of the Saffron Walden and Maldon divisions held at his residence at Saling. It was remarked how clear was his grasp of the political situation, and how lucid his argument although then within a month of his ninety-first year.

The question of the licensing laws formed one of the kœner interests of his later years, and he seldom failed to attend the meetings of the Bardfield Bench of Magistrates, of which he had long been a member. His remarkable constitution and sound health, apparent in his fine commanding figure, triumphed over the accidents which befel him in later life. At eighty years of age he broke his leg through slipping on ice in his garden, but recovered sufficiently to mount his horse again. At ninety he had another fall and broke his hip, but from this he recovered sufficiently to walk about his garden with the aid of a crutch.

In 1893, he lost his wife after a singularly united and happy married life of fifty-six years. His constant reference to her in conversation

and letters during the later years showed how close was the bond between them.

His daughter, Sarah, was now his constant and devoted companion, and the warm welcome they always extended to their large circle of friends and relations, was a notable characteristic of the home life. Both good correspondents, they kept in touch with many at a distance, and although living in a remote village they were full of the interests and sympathies of those who live in a larger sphere. During the last months of his life he had to pass through great trial in the complete prostration of this beloved daughter, who was quite confined to her bed for five months, and unable to give him the unfailing care and sympathy which he had become accustomed to look for at her hands. It was remarkable to see his patience and cheerfulness under this trial, and his constant habit of expressing his thankfulness for his "many mercies," notwithstanding the fact that his outward affairs were less prosperous than formerly, owing largely to the great depreciation in the value of land, in which he had invested most of his savings.

He was only confined to his bed for one week, and during that time of pain and weakness

his spirit of loving thankfulness was wonderfully touching. His mind was quite unclouded till within a few moments of the end, and his favourite psalm was often altered slightly to express his feelings: "Surely goodness and mercy *have* followed me all the days of my life."

He died on December 10th, 1904, and was buried in the Friends' Burial ground at Great Bardfield, adjoining the little Meeting-house where he had first worshipped with his parents in his childhood.

His daughter, Sarah, only survived him by seventeen days, and thus the two whose long lives had been so largely spent together were scarcely separated.

His life may be summed up in the words of his memorial card: "After he had served his generation by the will of God he fell on sleep."

SARAH SMITH,	66	27	12mo.	1904
<i>Saling. A Minister.</i>				

THACKWELL SMITH,	70	24	1mo.	1905
<i>Oxford.</i>				

It might seem at first glance that the quiet life of a bank agent and grocer in a small country town afforded no details for interesting

notice in the pages of the *Annual Monitor*. Thackwell Smith's life, however, was a rare lesson of the blessing to a whole neighbourhood which any man of not more than average ability may become by always doing his level best.

He was the only son of Samuel and Hannah Smith, and was born at Witney, in 1834. His father died leaving five children, of whom he was the middle one, when he was under five years old, and to "help my Mother" soon became one great aim of the willing boy. He was educated in Friends' School, Croydon, and returned to help his mother in her shop at Witney, a small town with then a small and silent and decreasing Friends' meeting. A few years later he went to Charlbury to gain further experience in business there. Many years after, his employer remarked, "I can say of him that, as my assistant, if ever he had a fault I cannot remember what it was." He was made, and made himself one of the family. One with his master in work they were often one in recreation also, and long delightful Sunday afternoon rambles in forest or meadow strengthened the friendship which not even death could sever.

In 1858, Thackwell Smith succeeded to his employer's business at Charlbury, at that time a combination of drapery and grocery, drugs and banking. Drapery was afterwards given up in his sister's favour, and farming was added some years later for the sake of his increasing family. It was probably partly through the varied information needed for his several occupations that Thackwell Smith acquired the all-round practical way of looking at things which made him the exceptionally sound adviser to those who sought his aid. Even from early manhood, many besides his own family felt the firm stand-by of his quiet good sense.

In 1861, Thackwell Smith married Marianna Gillet, of Brailes. They had six sons and five daughters, but heart and home were always large enough to take in other members of their families, needing their help more or less permanently. Two sons died in infancy, and yet deeper sympathy was learned in the school of sorrow.

Necessarily diligent in business, with so large a family to educate and provide for, he early recognised the claims of the village also. Almost as soon as he settled in Charlbury,

he became a member of the British School Committee, and when the management changed he was equally useful on the School Board. He was also a governor of the Grammar School. As Way-warden and Poor Law Guardian he put in some thirty years of good work. He was director of the Gas Works for a still longer period, as that was work he did not need to drop on leaving Charlbury in 1893. After a few months at Cheltenham, he settled at Oxford, but till his last illness his familiar figure was never long absent from his old home.

While working hard for his family, and in all public business of the village, it was in individual work that some of his greatest usefulness lay.

“During the fifty years I knew him,” said one who once lived in the same household, “I never knew him out of temper, and I never saw him idle or too busy to help another.” All sorts of people turned to him for help and counsel, and took comfort in the cheerful kindness that never failed. No one ever knew all the heavy burdens which his willing hand lightened. His was not an eventful life, but every day was fruitful in kind deeds. He did not aspire to great things. He did not

count as trifles what affected others' welfare, and he quietly went on doing all little things well. "If only Mr. Smith were here still," said one neighbour after he left Charlbury, "I should know what to be about; but he'd be the same good friend still, so I'm off to him next train, and what he tells me I shall do."

Of course he was not perfect, and Friends may sometimes have wished he could have been more frequent in attendance of meetings for discipline, less reticent in religious matters, more ready to accept responsibilities in the church. For ten years he was Treasurer to the Monthly Meeting, and Assistant Clerk for some years also. But undue humility prevented his accepting the overseership for which he was so well qualified, and frequently kept him silent where his words would have carried weight. But he feared God, and kept His commandments; he trusted in Christ, and served men. He was never weary in well doing, and in due season he reaped, and others reaped, the good and faithful servant's reward.

EMMA SMITHSON, 76 20 9mo. 1905
Facit, near Rochdale. Widow of Thomas
Smithson.

ISAAC STANDING,	75	13	5mo.	1905
<i>Leigh.</i>				
ANN M. STURGE,	66	5	3mo.	1905
<i>Croydon.</i>				
CAROLINE A. STURGE,	64	16	8mo.	1905
<i>Croydon.</i>				
WILLIAM STURGE,	84	26	3mo.	1905
<i>Redland.</i>				
JOSEPHINE E. SWALE,	59	22	5mo.	1904
<i>Birmingham.</i>				
DAVID M. SYKES,	65	27	6mo.	1905
<i>Huddersfield.</i>				
MARGARET TANNER,	88	17	3mo.	1905
<i>Sidcot.</i> Widow of Arthur Tanner.				

Margaret Tanner was born at Summerhill, Newcastle-on-Tyne, in 1817. Her parents, Jonathan and Rachel Priestman, were both Ministers in the Society of Friends. They were deeply interested in philanthropic work, and probably their experience in this led to their very early adoption of total abstinence from intoxicating drink, when such an unusual course was no small trial to people of hospitable instincts. Enthusiastic support of the anti-slavery movement was part of the life of the family, and gradually a deepening interest grew up in political life as a part of Christian

duty. The marriage of her elder sister to John Bright brought Margaret Priestman more decidedly into political life, which was at that time still thought likely to be dangerous to Friends. Even at Summerhill, some anxiety was felt, and loving expressions of solicitude appear from time to time in Rachel Priestman's letters to her son-in-law, who was then engaged in an arduous conflict. Grateful replies came from him, and he would urge that it could not be right—it would not be possible, to be silent while the people were starving, and the law forbade them bread. So free trade speakers, temperance advocates and fugitive slaves all came to Summerhill and were welcomed, and in that atmosphere of enquiry, and of deep concern that all steps taken should be guided by the Master, Margaret Tanner passed her youth.

Her marriage in 1846 to Daniel Wheeler took her into the South and into a circle of much brightness ; but this happy union was of barely two years duration. A deep and lasting attachment remained between her and her sister-in-law, Sarah Wheeler, afterwards Sarah Tanner, the last survivor of that interesting family.

Her second marriage in 1855 to Arthur Tanner, of Sidcot, removed her for many years into an entirely country life, where she attached herself warmly to her neighbours and to the interests of Sidcot School, and where she learned the love of the beautiful Mendip country, which remained an interest and delight to her for all succeeding years.

After her husband's death in 1869, way opened for her to greater activity, and in the following year she roused herself from ill health and sorrow to begin a work for public morality under Josephine E. Butler and in conjunction with many other brave women, which lasted for many years and needed all the courage and determination which characterised her. The opposition encountered was at first bitter, but her graciousness of manner and sweetness of temper carried her through many times of difficulty.

The advancement of women in every way appealed always strongly to her. The cause of Peace had no more faithful friend, and with temperance organisations, especially with the Good Templars, she was always in touch. Liberalism in her division of Somerset had in her, in its darkest days, a warm and generous

supporter. The last years of her life could not but be shadowed by the immense increase of the military spirit, but she was never a pessimist, and even when the outlook was most gloomy, she always hoped for a return to better ideals.

Margaret Tanner never spoke in our Meetings for Worship but her occasional utterances in Meetings for Oversight and business were marked by much feeling and judgment. Probably few who heard it would soon forget the impressiveness and dignity of her address in the joint sitting of that Yearly Meeting which sanctioned the claim of women to be accepted as an integral part of Yearly Meeting.

In her last illness, which was not long, all her usual gentleness and patience remained. Her natural reserve led her to say little as to her feelings or of the future, but she left the simple assurance of freedom from every care or anxiety, and that she was "perfectly happy." Her mind was entirely unclouded, and she died in sleep.

At the funeral, which took place at Sidcot, testimony was borne by one after another to the beautiful influence she had exercised both in social life over individuals and not less over the various Women's Associations, with

which for some years she had been closely associated in her own district.

JOSEPH TAYLOR, 85 5 8mo. 1905
Dulwich.

JANE E. TAYLOUR, 78 25 2mo. 1905
Saffron Walden.

SARAH TEALE, 88 18 10mo. 1904
Leeds. Widow of William Teale.

RICHARD THISTLETHWAITE, 69 19 12mo. 1904
Wakefield.

WILLIAM H. THOMSON, 29 3 8mo. 1905
Rothsay. Son of Charles W. and Rachel Thomson.

ALFRED THORNTON, 58 24 7mo. 1905
Gardiner Street, Sussex.

JOHN H. THORP, 81 28 12mo. 1904
Leeds. A Minister.

John Hall Thorp, son of William and Alice Thorp, was born at Leeds, in 1823. He was educated at Ackworth. When only a boy he lost his father, and subsequently owed much to the counsel of his uncle, Joseph Thorp, of Halifax. After leaving school, he entered into the business of builder and timber merchant. When a young man, he adopted the total

abstinence pledge and became an ardent worker in the Band of Hope.

His life was early dedicated to the service of Jesus Christ. When quite a youth, he began to take part in Sunday School teaching. This work was one of the foremost interests of his life and he was actively engaged in it for more than half a century. He was superintendent of the children's school, and afterwards for many years he conducted a large class of men at York Road, by whom he was greatly beloved ; and during the busiest years of life he found time for diligent visitation of his scholars on Sunday afternoons. He loved to encourage his grandchildren, as soon as they left school, to take part in the same work, which he felt had brought so much blessing to himself in early life. He took an active part in the duties of Christian citizenship, and was for many years the valued and efficient Chairman of the Leeds Board of Guardians.

In 1850, his marriage took place with Annabella Windsor, daughter of Dr. James Windsor, of Liverpool. The youthful bride was but nineteen when their wedding took place in the ancient meeting house at Swarthmore.

In the midst of an arduous business life, with oftentimes much anxiety, he was blessed with good health, and until the last few years, scarcely knew what sickness was. His was a happy disposition, and a keen sense of the humorous was blended with the more serious side of life. Many pleasant remembrances recur of the hospitality he and his wife exercised at Quarterly Meetings.

His family feel that he being dead yet speaketh. His frequent prayers after the daily reading of the Scriptures, have left a precious remembrance. He constantly manifested a spirit of thankfulness, and frequently quoted from the Psalms; he especially loved to adopt the words "Thou shalt guide me by Thy counsel and afterward receive me to glory."

His communications in the ministry were of a simple character. His sympathetic words were often heard at funerals when he sought to comfort others with the comfort wherewith he was comforted of God. He did not enter deeply into the religious controversies of the day. The impressions left of him are of a childlike faith and humble walk with God, with great unselfishness, ever thinking of others before himself, and watchful in using the

opportunities afforded by social intercourse in witnessing to the love and faithfulness of his Lord.

His married life was essentially a happy one. Annabella Thorp was devoted to her children, with singular patience and unruffled serenity, and it was chiefly thus that she served the church. "Her children shall rise up and call her blessed."

It was an impressive occasion when in 1900, John Hall and Annabella Thorp celebrated their golden wedding at Swarthmore meeting-house, in the midst of the Lake District they loved so well, accompanied by twelve sons and daughters and a large number of grandchildren. The old wedding certificate was read, and again signed by the bride and the bridegroom of fifty years ago, "in commemoration of the goodness and mercy which have followed us all the days of our life." Thanksgiving was offered and earnest prayers arose that all the assembled family circle might meet in Heaven.

It was scarcely two years afterwards, that he was called to part with her who had so sweetly smoothed his path in life. Their seven children all survive. They lived to see six of them settled in homes of their own, and now their youngest

daughter only was left in the old home, as her father's loving companion and devoted caretaker.

A heart affection warned him of the uncertainty of life, but his diligence in still going to his Adult School class was an object lesson for younger men. It might truly be said of him that he was diligent in business, fervent in spirit, serving the Lord. He keenly felt the loss of old comrades, of John Whiting in particular ; but he rejoiced in the evidence that the next generation was rising up to fill the ranks.

His call home was sudden. Hesitation was expressed at his desire to attend the week-day meeting ; but he replied, " my dear, let us go forward," and in the tramcar, without warning, his head drooped, and he was gone to meet his Lord, satisfied to awake in His likeness, to see no more through a glass darkly, but face to face ; and he has left us the impression of these last words,—

" Let us go forward
Looking unto Jesus."

ELIZABETH A. THRELFALL, 32 21 10mo. 1904
Kendal.

JOSEPH THRELFALL, 60 27 6mo. 1905
Kendal.

ANNA M. TRUSTED,	83	9	6mo.	1905
<i>Ross.</i>				
WILLIAM TURNER,	38	3	11mo.	1904
<i>New Orleans.</i>				
ELLEN TYLOR,	77	15	8mo.	1905
<i>Stamford Hill.</i>				
MARY WALKER,	84	30	3mo.	1905
<i>Loweswater.</i> An Elder. Widow of William Walker.				
SARAH P. WALKER,	76	31	12mo.	1904
<i>Cockermouth.</i> An Elder. Widow of Joseph Walker.				
HANNAH WARD,	53	18	5mo.	1905
<i>Drummond.</i> Wife of James Ward.				
JAMES WARD,	69	25	3mo.	1905
<i>Willesden.</i>				
JOHN M. WARD,	70	15	5mo.	1905
<i>Lewisham.</i>				
ALICE M. WARING,	35	4	4mo.	1905
<i>Punjab, India.</i>				
JUNIA L. WARING,	5	4	4mo.	1905
<i>Punjab, India.</i>				
ALICE S. WARING,	3	4	4mo.	1905
<i>Punjab, India.</i>				

Wife and children of Michael L. Waring.

A. M. Waring and her two children and their English nurse lost their lives in the severe

earthquake at Kangra. Her husband escaped, as he had gone to attend to official duties in another part of the Punjab. Although the call came with awful suddenness to the wife and mother, those who mourn their loss have abiding comfort in the assurance that she loved the Lord, and was ready to meet Him with her little ones, at His coming.

ELIZABETH WARNER, 86 2 8mo. 1905

Hoddesdon. Wife of Septimus Warner.

MARY A. WARNER, 95 12 3mo. 1905

Brentwood. Widow of Robert Warner.

ALFRED WATERHOUSE, 75 22 8mo. 1905

Newbury.

MARIA WATERHOUSE, 71 11 8mo. 1905

Hastings.

CHARLES WATSON, 72 21 4mo. 1905

York.

MARY L. WATSON, 27 31 1mo. 1905

Magheramesk, Co. Antrim.

JOHN B. WATTS, 77 12 4mo. 1905

Bethnal Green Road.

JOHN WEBB, 83 13 11mo. 1904

Glengearry, Dublin. An Elder.

HANNAH S. WEBSTER, 75 12 8mo. 1905

Coolgardie, West Australia. Widow of Richard Webster.

JOHN W. WEBSTER,	64	21	12mo.	1904
<i>Harborne.</i>				
EDWARD WELSH,	89	18	6mo.	1905
<i>Somerton. An Elder.</i>				
ALFRED WEST,	60	11	3mo.	1905
<i>Bournbrook.</i>				
HANNAH WEST,	90	3	1mo.	1905
<i>West Kirby. Widow of Edward West.</i>				
AGNES WINN,	74	7	8mo.	1905
<i>Grayrigg. Wife of John Winn.</i>				
MARGARET WILSON,	88	23	10mo.	1904
<i>Durham. Widow of John Wilson.</i>				
ROBERT WILSON,	79	19	6mo.	1905
<i>Broughton, Cockermouth.</i>				

Robert Wilson was the son of William and Hannah Wilson, and was born at Kendal, the 9th of 8th mo., 1825. His parents were members of the Society of Friends, and he retained his membership through life, but he never took much interest in the discipline of the Society. The part of our distinguishing principles which he most valued, especially during the last thirty years of his life, was the freedom of the Ministry, the immediate guidance of the Holy Spirit and the Headship of Christ in the Church. His great longing was for unity in the Church and equality among its members, and this made

him indifferent to the distinction of its separate organisations, whether among Friends or others. His central motto was "All one in Christ Jesus."

He felt the uplifting of the United Convention for the promotion of holiness, which was held at Oxford in 1874, and the following year, he joined with Canon Battersby, in inviting a similar one to meet at Keswick.

From that time onwards, the union of Christians in these conventions, not only at Keswick, but at various places through England, Scotland and Ireland, became the dearest object of his life, and he laboured with prayerful and self-denying zeal in the service.

From 1889 to 1900, he was Chairman of the Keswick Convention as well as at many of those held in other places. One who worked with him in this service from the commencement says, "He had many qualifications for the office and he had had perfect understanding of the movement from the very first and deep sympathy with it. His singular kindness and yet strength of character fitted him for dealing with the temperaments of all sorts and conditions of men. Humble and lowly in heart, and ever ready to give way when Christian forbearance dictated such a course, he was yet

firm as a rock on all questions in which the principles he advocated were concerned. He was loving and he was wise—a rare combination of sorely needed graces. During the actual sessions of the Conference at Keswick, his self-denying services early and late have often awakened the admiration of his friends. The Keswick Convention was his special charge, and to it year by year he devoted ungrudgingly an amount of labour from which many a young man might have shrunk.” His estimate of himself was humble. On one occasion, when declining to permit the publication of a sketch of his life, he wrote :

“ ‘I’m a poor sinner and nothing at all,
And Jesus Christ is my all in all.’

“ and that is all the record I care to have. Saved by His grace fifty years or more ago and kept—too often I fear in a Jacob life, now desiring, in the humbled self, to be only for His glory, and to be used by Him ; through His grace clinging, halting, trusting and praising—may it be ever so—kept by the power of God.”

Until failing health prevented, he was actively engaged with his sons in the management of collieries in West Cumberland, having settled at Great Broughton, near Cockermouth,

in 1851, about three years after his marriage with Mary Stacey, of Tottenham; but for the last five years of his life, after an attack of paralysis had deprived him of the full power of speech, he lived in complete retirement in his beloved home, Broughton Grange. Here he enjoyed strolling in his garden or sitting on the terrace, watching the peaceful flow of the Derwent in the valley below, or the grand old mountains spread out before him from Skiddaw round to the peaks above Wastwater—a view that he never seemed tired of contemplating. Thus silently he waited, month after month and year after year for his Saviour's call into His unveiled presence. His heavenly home seemed very near, yet patience was granted to wait the Lord's time, until suddenly it came and "he was not for God took him," and one of his daily hymns was realised—

Still, still with Thee, when purple morning
breaketh,

When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness—I am with Thee.

So shall it be at last, in that bright morning

When the soul waketh and life's shadows flee;
Oh! in that hour, fairer than daylight's dawning,
Shall rise the glorious thought—I am with Thee.

The funeral took place in the Friends' burial ground at Broughton. Four or five of his Keswick friends were present from various places and took part in the sweetly solemn time around the grave and in the Meeting afterwards, in the little Meeting-house where he had worshipped and ministered for more than fifty years.

EFFIE S. WILLIAMS, 57 18 1mo. 1905

Leominster. Widow of John H. Williams.

MATILDA WOOD, 62 19 9mo. 1905

Bristol.

SARAH J. WOOD, 77 14 9mo. 1904

Leeds. An Elder. Widow of John Wood.

LILIAN WRIGHT, 1 6 5mo. 1905

Mansfield. Daughter of Samuel H. and Katherine J. Wright.

MARY WRIGLEY, 85 14 2mo. 1905

Oldham. Widow of John Wrigley.

EDITH YOEUELL, 56 20 12mo. 1904

Yarmouth.

As the result of a very severe illness during her infancy, by which the drums of both ears were destroyed, Edith Youell became deaf and dumb for all the rest of her life. Yet her early childhood was very happy, and at ten years old, she went to school at the Institution for the

deaf and dumb at Brighton, where her brightness and unselfish sweetness of disposition won the love of all about her. She remained there some years and was not unfrequently a welcome visitor at the home of the late Daniel and Maria Hack. Her letters to her friends at home at this time were full of graphic interest.

Her quick intuition and ready finger-speech enabled her to keep well in touch with others, and she was the sunshine of her home after her return.

For many years, she felt keen sympathy with those afflicted as she was, but without the many alleviations she possessed, and she longed to help them. For a long time the way did not open ; but she took every opportunity of trying to interest one and another in the work, until at length the matter was taken up by the Bishop of Thetford and others, with the result that an Association was formed, and social and other meetings arranged, while the deaf mutes were visited in their own homes, and helped in various ways. Edith Youell herself took an active and happy part in getting up meetings and visiting ; and she will be very much missed, not only by her own relatives but amongst those in whom she took so deep an interest. A life of loving

service such as hers, beset as it was with limitations that would have caused many to shrink from attempting anything, is a beautiful example to all of us who have the normal powers of humanity. "She hath done what she could."
"She hath given more than they all."

A friend who knew her, in writing to her surviving sister says:—"I may say that the sweet influence thy dear sister had on me has been again and again experienced by me, and the loving companionship, so silently knit to those around her, has left a deep impression on me."

"SHE HATH DONE WHAT SHE COULD."

We talk of "limitations." Look at hers,
Deaf to the voice of others or sweet sound;
Dumb, never speaking since her babyhood,
What could she do for others? Surely all
Would be to keep a sweet and tender mind
Not centred all on self, and thus to be
No burden to them. This she truly did;
But far, far wider, was her view. She looked
around

Observing others fettered as was she,
And mourned their sad estate, sinful and poor,
Children untaught to earn their daily bread,
Women and men unthinking of the One above
Who loved them, and her soul was stirred.
Henceforth for many a year, she thought and
prayed

And wrote and strove to get a work begun
 To help the Deaf and Dumb, undismayed by
 Many a disappointment, till at last,
 Her heart's desire was granted, many joined
 In the good cause, the deaf were helped
 And blessed. Rejoicingly she went upon her way
 So glad that other hands could do the work
 She could not; ever glad to lend a hand
 In work that she could do, with love and cheer
 Enlightening all around, brightening her home
 With little tender touches, ready still,
 To think and live for others.

Then there came
 A gentle, loving whisper "Come up Higher."
 Calmly she
 Fell asleep on earth to wake amid the joys of
 Heaven,
 There to serve, set free from limitations, her
 dear Lord.
 Oh Saviour, Who to us hast kindly given
 Full powers of voice and hearing, grant that we,
 May follow in her steps of thoughtful love
 Of patient and glad service, that the words
 May be to us applied as well as her,
 "She hath done what she could."

Infants whose names are not inserted.

	Boys.	Girls.
Under three months	3	3
Three to six months	—	—
Six to twelve months	1	—

AN ORDINARY SAINT.

[TAKEN FROM THE "AMERICAN FRIEND."]

She was a little woman—only a bit over four feet tall. Nobody dreamed when she was a girl that she ever would be called a saint, much less that she would actually BE one. She had red hair, and a somewhat fiery spirit, which broke out in temper and in hot word whenever there was a provocation. She loved excitement and lived for pleasure, with little concern about other aims. She had no real education, for she was doing something else at the period of life when it is easiest to train the mind. But if she had wanted such training ever so eagerly, it would have been difficult to have gained it, for her early home was in a back country district, where the schools were poor and took the pupils only through very simple branches of study, and touched them only very slightly with graces and culture.

But twenty years ago this saint, who lies white and still to-day because death has touched her, was powerfully affected by the grace of God, and the very highest kind of culture

began to show itself in her life. Everybody knew that something had happened. New traits of character bloomed out like fresh spring flowers and a new kind of life commenced. She had always lived for herself and never thought of doing anything else. Now she went to living for God and for everybody who needed her.

She did not become a missionary, nor did she go to preaching. She had no gifts for such ministry. She bought a little country store near a "four corners" and went to selling light groceries and such simple wares as she could handle. This store soon became one of the principal centres of light in the community—a little temple from which spiritual forces radiated. The little woman lived in her store and could always be found night or day. Persons who had any troubles soon discovered that the little woman in the store knew how to comfort them, and so they dropped in to tell their tale of woe and to find sympathy and encouragement. Slowly her own little body was racked and twisted by rheumatism until almost every joint was stiff and sore, but she did not talk about her own troubles. With pains twinging her hands and knees she would sit and listen quietly to the petty

ills of a neighbour, and her interest and sympathy would go out and her face would light up as she talked, so that no one guessed that she herself was suffering.

Those who had money to spare, and who wished to distribute to the needy, gladly made the tiny rheumatic woman the dispenser of their charity, and she delighted to hobble about, carrying sunshine and something more solid into homes where trial and poverty made the struggle of life hard. She was never happier than when she had something which she could give, and it always seemed as though she was a messenger of love sent by the great God Himself, and as though the gift came from HIM, only He chose her hand to carry it for Him. The little store was one of the most joyous places in the whole town. She could laugh as well as mourn, and she could rejoice with those who rejoiced as well as weep with those who wept. Her humour was genuine and her love of mirth and joy were known everywhere. She enjoyed life as the happy birds do, and the best cure she knew for pain and hardship was thanksgiving and a glowing face. It was wonderful how she enjoyed the beauties of nature. The sight of growing flowers, of autumn colours, of sunset tints,

moved her as though she had seen through a veil and had caught a glimpse of a Divine Face behind the visible beauty. When she spoke of her heavenly Father, her voice trembled and broke with a quaver, for the joy of the divine relationship filled her heart and eyes. It was all so real ; it was all so wonderful. Everybody, hardened sinners and innocent little children, knew that she was one of Christ's flock. She was like Him. She gave cups of cold water ; she loved those who suffered ; she strengthened the tempted and had faith even in those who had little faith in themselves. She wanted everybody to live in love and joy. The little worn and twisted body now lies white and cold. The spirit has gone away. The soul that suffered much is happy with a new and deeper joy. There will be few of her own kith and kin to weep by her grave, but an entire village will mourn, and by every fireside there will be a solemn hush, for the little woman who was everybody's friend has gone home, and many will realise that she who was first an ordinary woman was really one of God's white saints. Would it not be well to have more such saints by the grace of God ?

